CATHOLIC BIBLE SYMBOLS

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GAFFNEY

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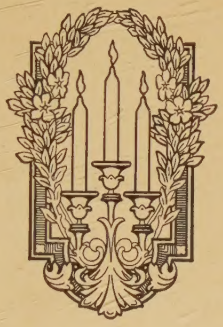
JUVENILE COLLECTION

Yours Sincerely
Thomas Cary Gaffney

Catholic Bible Symbols

Designed and Arranged to Familiarize Both Young and Old with the Great Events of Bible History and to Stimulate Interest in Holy Writ



DRAWINGS BY MAX BIHN AND OTHERS

THE TEXT AND STORIES PREPARED AND ARRANGED BY

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Glenwood Hills
ERIE, PENNA.

PUBLISHED BY

THE JOHN A. HERTEL COMPANY

TORONTO CHICAGO BOSTON

Nihil Obstat.

Edward F. Hoban,
Censor Deputatus.

Imprimatur.

✠ James Edward,
Archbishop of Chicago.

Chicago, January 21, 1914.

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AUTHOR'S PREFACE TO SECOND EDITION

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It is a patent lesson of history that the Catholic Church has ever earnestly endeavored to set before the faithful the teachings and texts of Holy Writ in their purity and entirety. In every instance her efforts have been adapted to, and modified by, the stage of civilization and the state of literature among her new converts. The history of each nation both in the Orient and the Occident bears witness to her activity and influence.

In the European countries, and their offspring-colonies—bond or freed—the birth and growth of our modern languages and literatures of Europe should receive careful consideration and diligent study in the review of the Church's labors in furthering and fostering the knowledge of the Scriptures. In that period of transition, known sometimes as the Middle Ages, the task of instructing our semi-barbarous forefathers was an arduous one because of their utter lack of even an elementary education. Most of the instruction given by the missionaries was given by oral teaching and much of the Christian training was effected by the word passing from mouth to mouth. Books existed only in manuscript form, and copies of them were costly and rare, in every case above the reach of the common people. The clergy and the monks were the depositories and dispensers of whatever education existed. To instruct the masses the Church had recourse to the frescoed scenes, the stained glass windows, the images and statues such as we see in our own churches to-day.

In the year 1025, the Synod of Arras issued a decree enjoining the use of pictures and illustrations as a means of instructing the people: "For the illiterate contemplate in the lineaments of painting what they cannot discern in writing, as they have never learnt to read." Especially did the Church make use of pictures to spread abroad a knowledge of the events recorded in the Bible. For this purpose the picture Bibles of the Middle Ages were copied and put into circulation. One of the best known of these is the "Emblèmes Bibliques," or Bible Emblems, a magnificent work of the thirteenth century.

One of the first uses made of the art of xylography or wood-engraving was the reproduction and diffusion of a series of Bible symbols commonly known as the "Biblia Pauperum" or Poorman's Bible. The series consisted of some fifty pages, each page was divided into nine sections, and each of the four corners was filled in with explanatory texts. The central pictures

usually represented scenes from the life of Christ, while all around were pictures of the prophets or of scenes from the Old Testament. For this reason the whole collection was often called "Types and Antitypes of the Bible." The authorship of these picture-bibles is attributed to Saint Ansgar, bishop of Bremen, who personally made use of them in instructing the illiterate and poor of his diocese. Later the mendicant friars brought them into the homes of the serfs and peasants, and little by little these Bible symbols or picture-books gained a wide circulation. So effective did they become as a means of spreading the knowledge of the Bible story that the series won among our Northern ancestors the name of "BIBLE BUILDER."

The prototype, therefore, of our present "Bible Builder" is thoroughly Catholic and antedates the Reformation. The first manuscript copies of it come from the school of John Eyck (1366-1466); and by the latter part of the fifteenth Century reproductions in block-book and movable type had rendered it very popular on the Continent of Europe.

Naturally, on account of the state of language and literature at the time, the first texts of the picture Bibles were in Latin; but later French and German editions were published (between the years 1470 and 1503). It has been our ambition to imitate and garb in modern form the primitive Bible Builder of the Middle Ages. In our texts we have used the wording of the English version in general approval with the Catholic Hierarchy and scholars of this country. Of course, persons not versed in the history and vicissitudes of the so-called Douay Bible, will here and there tag themselves unwittingly by uncritical remarks. To those so inclined I would suggest that silence is golden. What is asked is co-operation in spreading the knowledge of God's Word, to build up the new man in the rising generations, and to restore all things in Christ through the Spirit and the Word of God.

THOMAS C. GAFFNEY.

Garth-Marie Rectory,
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INTRODUCTION

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The study of Christian doctrine is approached from three different grounds of vantage. The Church has a settled and unvarying set of teachings based on reason and on the Word of God.

The first step, therefore, in presenting these teachings, is to give an outline of them in the simplest possible language. This is done in the elemental catechism. In this elemental catechism, the child learns in outline what the Church teaches, and why she teaches thus—this is inculcated as the young mind develops. The rational element plays a very important part in the imparting of Christian doctrine. The first thing is to make the young mind understand that there is nothing AGAINST reason in all that the Church teaches. From the beginning, it is true, faith enters into her teaching, and largely so; but the Catholic view of faith is that it is "the perfecting of reason," not a sentiment or a vague craving. The field of the catechism, then, is to instruct the child in these fundamental principles of belief.

But, when the child is instructed in the main principles of formal doctrine, the next step is to make him acquainted with the history lying back of all religious belief, especially the Christian belief. This is done by proposing to the young mind a short account of the events contained in the Bible.

That the Bible is the book par excellence has ever been acknowledged among all Christians. But with what accuracy the statement has been advanced is a subject for question. The word "Bible" does not, as has sometimes been said, mean a book. Our word Bible comes from the Greek τὰ βιβλία, which signifies little books or treatises. Ignorance of the language whence the word was taken caused the later Latins to mistake the word for a singular noun. And this mistake has still no little effect on our modern minds. Then, let us not forget that the Bible is the many little treatises of which the Jewish literature and the early Christian literature are composed. True it is that these treatises are, according to orthodox belief, inspired of God. But they are, by no means, a complete exponent of religious thought either among the Jews or among the early Christians. Moreover, from the very nature of some of them, it were dangerous to put them in the hands of the young. Besides, the Church is not for the Bible nor because of the Bible; but the Bible is for the Church and because of the Church. In this mind the great Augustine said: "I would not believe even the gospels, were it not for the Church."

So, therefore, the Catholic studies the Bible, not as a source of independent instruction, but as a record—and only a partial record—of what God has made known to men through the teachings and doings of a chosen few. And, as much of this record, and many of the sayings, and not a few of the admonitions contained in the Bible—especially the Old Testament—are not intended for youth or for the innocent in general, the Church has wisely compiled a compendium of the history of the Bible which Catholics call the Bible History. This Bible History we have tried to run through the entire course of our book.

But there is a third view of the Christian doctrine, a view which touches intimately on the supernatural phase of religion. It is the belief in the inspiration of Holy Writ. That God has created and given limits to every nature, is an elemental tenet of belief in a personal God; that the same God is above all created nature and has absolute control of it either within or beyond its limits, is equally a rational tenet of belief; that as such a God He can affect His creatures either through their respective natures or by His own direct operation, is not unreasonable. The Christian, therefore, believes that God directed to our best good the acts and words of the writers of Scripture while they wrote; and the Christian believes, even, that the effect of this direct intervention of God is still, in a limited degree, felt by the reader of the inspired word. But, the Church has never admitted that the word which has passed through so many vicissitudes of copyings, versions and translations, at the hands of men, is an all-sufficient guide. The Church claims to be the living voice of God appointed of Christ Jesus, "the Son of the living God;" that under her direction and guidance the written word conveys God's thought to the faithful; and in this light alone does she put the Scriptures before them.

Under the guidance and exposition of Holy Mother Church the words of Holy Writ speak truth to the individual human soul. In this sense, the young mind can never be introduced too soon to its sweet influence. Through the Holy Scriptures God speaks indirectly to men individually as well as collectively; but He speaks in the spirit of the Scriptures. The written word stimulates the faith which God's grace has bestowed, which God's Church guides, fosters and strengthens.

In this mind, we present to our Catholic readers our latest edition of "BIBLE SYMBOLS." It is a collection of passages from Holy Writ in rebus form of a practical character. In presenting these passages in their present picture dress, it is not our intention to introduce a new art: we have tried merely to put before the child-mind pictures such as are seen in our own everyday life. Most Christian artists adapted their conceptions to their surroundings: we have tried to do the same with the same good intent. We have

tried to make the Sacred Page intelligible to the child through the eyes and views of our ordinary mother.

The mother is nature's first educator; she is the first and the most powerful of all teachers. But in the further development of her charge she needs the aids of knowledge and art; and it is to help her in this way that this little book is sent out on its mission of good will—that it may help mothers form in those whom they have begotten in Christ the word and work of Christ until they have attained to the fullness of the manhood of Christ Jesus our God.

THE AUTHOR.

Cathedral College,
Chicago, March 30, 1910.

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THE CREATION

\+ + +

"Who made the world?"
"God made the world."
"Who is God?"
"God is the Creator of heaven and earth and all things."

\+ + +

Away back, many thousands and thousands of years ago, there were no big towns as we see them; there were no little towns or villages; there were no farms and no country places,—no trees, no shrubs, no flowers, no nice green fields, no cattle, no lambs. Why, at one time there was no ground, no lakes, no seas, no sky, no sun, no stars. There was neither day nor night; there was no man, no woman; no boys, no girls, no papa, no mamma. There was nothing,—nothing of all that we now see.

But, then, there was one great Being who did not need the skies to live in; who did not want the seas to sail over; who did not need the great green fields nor the flowers, nor the trees, nor the animals, nor man, nor anything. He had everything, and He was everything, and He could do everything He wanted. It was He who made everything that we have. His name is GOD.

There is a GOOD BOOK that tells us how He made everything. This book is called the Bible. It tells us that God did not make everything at once. First of all He made one great bulk, and from this He shaped each thing after its own way. The Book says He took what it calls "six days" to do this.

The first day, He said: "Let there be light; and there was light." Before that, everything was dark; but God liked the light because it was good, and He called it day. But he called the darkness night.

The second day He made the sky, and the clouds, and all that big space that you see above you.

The third day He took the waters that were running all over the land and made them come together. Then there were big seas, and great lakes, and wide, deep rivers; then, too, the dry land could be seen. And He called it the earth; and He covered it with green grass, and with trees, and flowers and beautiful foliage.

The fourth day He made the sun to help the green grass grow and the sweet blossoms bloom, and the trees spread out branches and yield fruit. He made, too, that day, the moon and the stars. The moon and the stars were to be seen at night, and the sun was to shine during the day. This was the first time that there was what we call a real day and a real night.

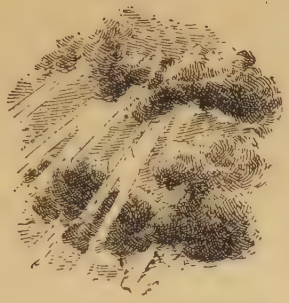
The fifth day, God made the big fishes and the little ones, and all the little things that creep about in the water; He made all the birds that fly up

in the sky. And He blessed them and said: "Grow many and become more and more, and fill the waters! and let there be more and more birds all the time."

The sixth day He made all kinds of animals,—the big beasts, and the cattle, and the little animals that creep and crawl about.

And now, there was everything on the earth but a man. There were seas, but all they could do was roar. There were high mountains, but all they could do was grin down at you. There were big green fields covered with grass and trees and blossoms; but all they could do was smile at you. There were big birds and little birds; but all they could do was fly and make noise. There were big animals, but all they did was growl; and there were some nice little animals that wanted to be pets, but there was nobody to keep them. There was nobody to talk, because there was nobody who could think. All those things felt that they were made, but none of them could reason out who made him. Then God made someone who could think, who could reason out who made him and why. And because he could reason, he was like God. Who was it?

In the beginning God created



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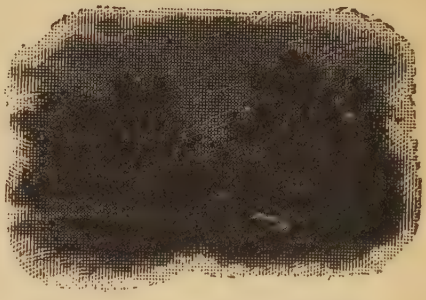

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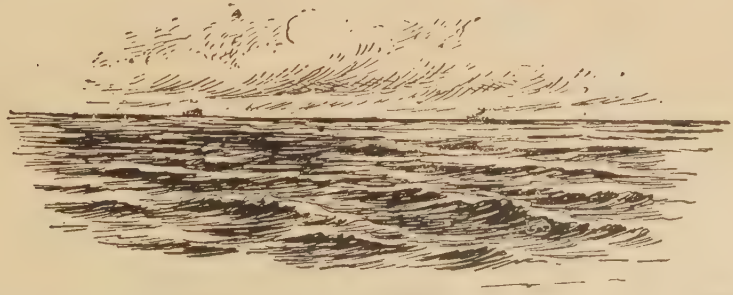
of the deep. And the

of God moved over the



And God said Let the

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and such as setteth

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yielding

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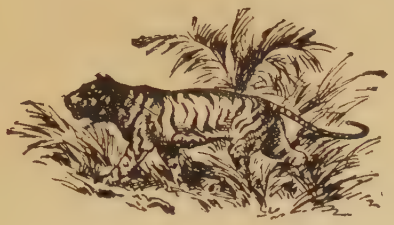
and it was so.

And God made the



s of the

after their kind, and

and every

upon the

after its kind; and

saw that it was good.

MAN, AND THE FALL

✣ ✣ ✣

"What is man?"

"Man is a creature composed of a body and soul, and made to the image and likeness of God."

"How is man like to God?"

"Man is like to God because he has a soul that cannot die, and he has understanding and free will."

"Who were the first man and woman?"

"Adam and Eve were the first man and woman."

✣ ✣ ✣

When God had made the lands and the skies and the seas, the stars and the fields and the birds, and everything, He said: We will now make a being to our image and likeness. He shall have power over the fishes in the seas, and over the fowls of the air, and over the beasts in the forest, and over the serpents that creeep on the ground. When He made him, He called him the Man, or Adam, and He put him in a great, beautiful garden, where he had everything he wished. Then God made a wife for him, and He called her Eve, or Life, because she was to live with him.

Now they were both living in this beautiful garden, where they had all they wanted to eat and all they wanted to drink. They could get anything they wanted there. It was a wonderful big garden, and a big river flowed through it. There were all kinds of trees in it, and all kinds of fruits, and the man and woman were free to eat of all those fruits. But, in the middle of the garden, there was one tree; and God told them they must not touch the fruit of it; that, if they did, He told them, they would surely die. God wanted to see if they would do what they were told. And did they?

One day the woman was passing by that tree, and she saw a serpent coiled around one of its branches. She looked at the serpent, and he said to her: I thought you were allowed to eat of all the fruits in this garden? So we are, said the woman. And why do you not eat of this fruit? he said. Because we have enough without it; anyway, God told us not to eat of that fruit, for He said we should die if we did. And the serpent said: Not at all, you shall not die. God does not want you to become like Him; that is why He told you not to eat of this fruit. Then he uncoiled himself down and gave her one of the fruits. She took some of it, and brought some of it to the man. And the man, too, ate of it. Then God was angry with them, because they had done what He told them not to do. To do what God tells us not to do, is a sin; so Adam and Eve committed the first sin.

Adam and Eve, too, we must remember, were the parents of all men. They were the first man and woman; that is why we call them our "first parents." Now, if your father or my father, if your mother or my mother, did something very bad,—something that people call a crime,—you and I would feel ashamed of them. People would say, for instance, "There is the child of a murderer, or a thief." And we would not want to be known as their children. Suppose a father does something wrong that causes him to lose all that he has, and his wife and children become very poor, people will say: "They are the children of that man who squandered all he had. They should be rich, and see how poor they are!"

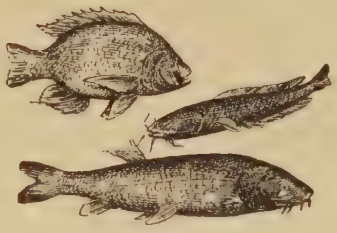
In the same way, Adam and Eve were our first parents. By doing what God told them not to do, they lost all the good things that God had given to them. And they lost those good things not only for themselves, but also for us, their children. That is why we call their sin original sin, because we lost at the beginning all that favor which God had given to our first parents.

It made God very angry with Adam and Eve and with all their children, and He took away from them many great gifts that they had before they committed that sin. First, He drove them out of the great, beautiful garden and He made work so hard for them. He told them they would have to die, that they would be sick and suffer and be miserable; and worst of all, He told them that they should never see Him as He had intended they should, unless someone would come to save them. But He promised them that someone would come to save them. Who was it?

And

said, Let us make to our image

and likeness; let him have dominion

over the  of the and over

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that creepeth upon the earth.

And the Lord God had planted a

of pleasure from the beginning: and in it he put the

whom he had formed, and he said to him. Of every

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But of the tree of knowledge of

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that thou eatest there of thou shalt die the death.

And the

said unto the

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we do eat. But of the fruit of the

God hath commanded us not to

of it nor to

it, lest we die.

Gen. 3: 2, 3.

And

said; The

whom thou gavest me as a companion she gave me of the

and I did

And the Lord said unto the

Why hast thou done this? And she said: The

beguiled me, and I did eat.

THE FLOOD

✝ ✝ ✝

"Did God abandon man after he fell into sin?"

"God did not abandon man after he fell into sin, but promised him a Redeemer, who was to make atonement for man's sin and re-open for him the gates of heaven."

"Who is the Redeemer?"

"Our blessed Lord and Saviour Jesus Christ is the Redeemer."

✝ ✝ ✝

But the Saviour did not come at once to save Adam and Eve and their children from the evils of their first sin. Adam and Eve lived for many, many years after they were driven out of the Garden of Eden. They had many sons and daughters; but their eldest son, Cain, was very wicked. He killed his younger brother, Abel, who was a very good boy. There was another brother of his called Seth. He was very good, too, and his children and their children were very good. But Cain's children and grand-children, all the way down, were bad. They were called "the children of men;" but Seth's children were called the "children of God." And it went on that way for over two thousand years.

Then the good people and the bad people began to mingle, and they all became bad,—very wicked. And God was sorry that He ever made men at all. So He thought He would do away with all the bad people. But there was one man who was good. His name was Noe. God would not destroy him and his family, because they had never become bad.

Then God told Noe that He was going to destroy all the bad people, but that He would spare him and his family. He told him there was going to be a great flood and that everything would be covered over with water,—water, water away up hundreds of feet deep. There would not be a man or an animal that would not be drowned. But Noe was to build a great big floating house, —an ark, they called it. It took him a hundred and twenty years to build it. Into that ark he was to take his family and all the animals that were to be saved. So he did.

Then God sent rain, rain, rain; and the rivers overflowed, and the seas came teeming in over the land, and the water rose, and rose, and rose, till it covered all the hills and mountains. The flood went on increasing for over a month. Every living thing died. All the animals were drowned, and all the birds died. The land remained flooded for five months, but all this time Noe and his family were floating around in the ark. They were comfortable and had all they wanted to eat. They had, at least five hundred animals with them.

This is how they kept all those animals: The ark was a large boat, about 450 feet long, 75 feet wide, and 45 feet high. It could carry about 42,413 tons. It was three stories high, and there was a door in the side of it, and in the top story a window.

When all was ready, Noe and his wife, and his three sons,—Sem, Cham and Japheth, with their wives, went into the ark. They brought in with them a set number of birds, and beasts, and reptiles. This was done so that these animals should not be lost, and that there might be animals after the flood. Some people have said that it would be impossible to put all those animals in the ark; but after all, it was not so hard to get them in. Perhaps, there were not more than two hundred and fifty different kinds of animals, counting birds and reptiles and beasts. Then, too, we must remember that there were about 101,250 square feet of space in which to put them. Noe, also, took a full supply of food both for his family and the animals.

So, the water stayed about the same for 150 days, that would be about five months. Then there was a great storm, and the waters began to grow less. About the sixth of May the ark settled on the top of a high mountain in Armenia. It remained there nearly four months when Noe opened the window in the third story and let a crow fly out so that he might know if the waters were all dried up. But the crow did not come back; and a week after Noe let a dove fly out the window. But the dove flew back, because it found no place to alight. Noe, then, understood that the trees were still covered with water. After another week, he let the dove out again, and it flew back with a little green branch in its beak. Then Noe knew that the trees were not covered any more. A week later he sent her out again, and she did not come back. That was enough to tell him that the flood was over. So about the 23rd of October of that year (some say about 2343 before Christ), he opened up the roof of the ark. But he was afraid to go out. He waited till about the middle of December, and then God told him he might come out.

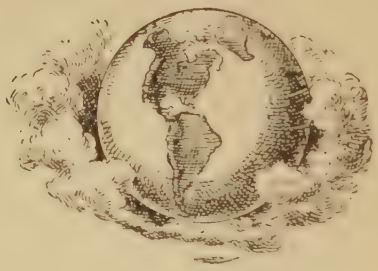
When all was over, and Noe and his sons were again out upon the dry land, they built a mound and offered a sacrifice on it to God, to show Him that they were thankful to Him for having saved them. God was pleased with their offering; and He told them He would never send another flood upon the earth. He told them, too, that the rainbow should remind them of His promise. God does not want to punish us; but, when we are bad, God will punish us unless we become good again.

Were men all good after that terrible punishment? No, they were not. They became bad again; and now we shall see how good God was to them, and how He again saved them.

And the Lord said, I will destroy

whom I have created from the

of the

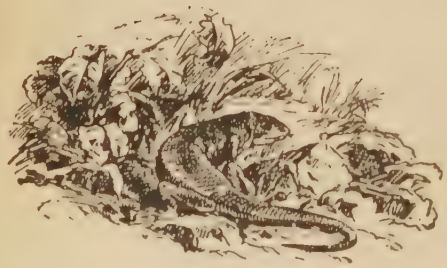


from the

even to the

s

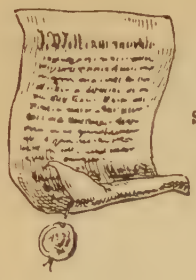
and from the



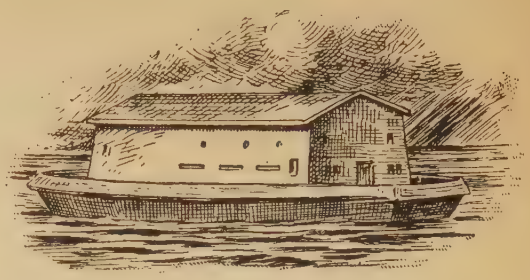
even to the

of the air; for it repenteth me that I have made them.

And I will establish my



with thee and thou shalt come into the



thou and thy

and thy

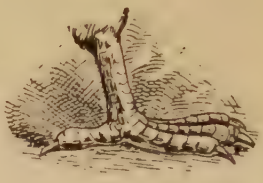
and thy son's

with thee. And of every living being of all flesh thou shalt bring

to keep them alive with thee; of the male sex and of the female.

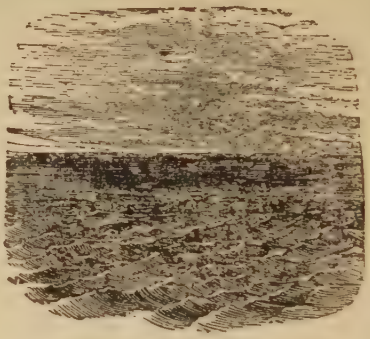
But the

not finding where to rest her



returned unto him into the

for the

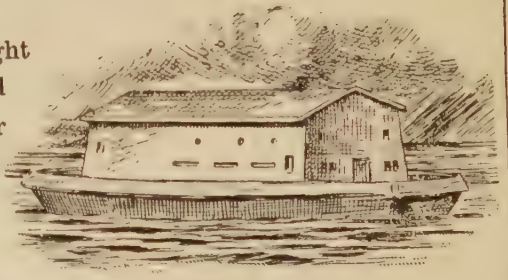


were upon the

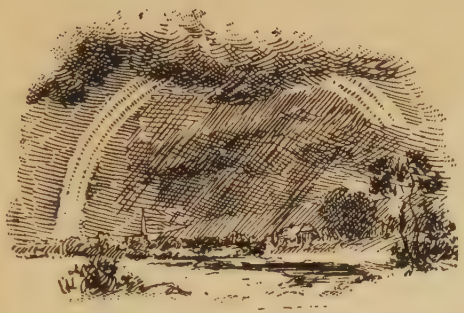
of the whole

And he put forth his

and caught her, and took her into the



I will set my



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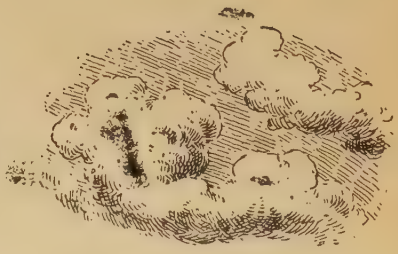
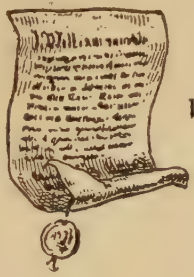
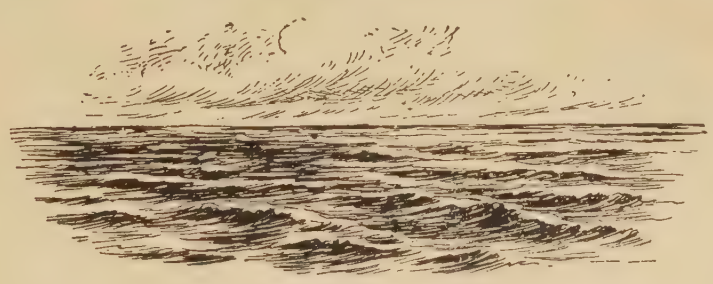


and it shall be the token of the



between me and the

And I will remember my covenant with you and with every living soul that quickeneth flesh and there shall not be any more the



of a

to destroy all flesh.

THE PATRIARCHS

✣ ✣ ✣

What are angels?

Angels are pure spirits without a body, created to adore God in heaven.

Were the angels created for any other purpose?

Yes; they were created also to assist before the throne of God and to minister to Him; they have often been sent as messengers from God to man, and are appointed by God to guard us.

✣ ✣ ✣

After the flood, the sons of Noe and their children settled down in the beautiful country south of the mountains on which the ark had rested. In the Bible this country is the "plain of Senaar." But after some years their descendants had become so numerous that they must spread out into other lands. So they did; and the descendants of Japheth spread out over all the countries to the west; the children of Cham wandered to the south and southwest; and the sons of Sem kept possession of most of the lands around where they had first settled.

But all those men and women after a few generations forgot the God who had saved their fathers from the flood. They began to worship things that were not gods—like the sun, and the moon, and the winds, and the storms. The parents had not told their children about the real God who had made all those things and was master of them. So about 250 years after the flood, God again took pity on men and picked out another good man to whom He made himself known. This man's name was Abram.

Abram's family did not worship the true God, and some say that his father used to make little gods or statues to be adored by men. Then God called Abram and told him to leave his home and family and to go into a strange land. God, too, promised him that He would give him that country for himself and his descendants, and that all the peoples of the earth should find blessing and salvation through him. Abram did as he was told, and crossed over into the land of Chanaan, that is, into the country that God had promised to give him.

He lived many years in that land; and during his life there God sent angels to him to make known to him what God wanted him to do. God had changed his name from Abram, which means "great father," to Abraham, which means "father of many."

The name of Abraham's wife was Sara. They were both very old, nearly one hundred years old—and yet there never was a little baby in their home. Not one little babe had ever come to stay with them. Sara did not like that, for she loved babies; but, then, she thought she was so old that no little baby would like her. So she gave up all hopes of ever seeing one that would call her mama. But one day angels came and told Abraham that a little baby

boy was coming who would call him papa and call Sara mama. Sara was inside the tent, and when she heard what the angel said, she began to laugh; for she said to herself: I am too old for a baby to call me mama. But the angel scolded her for laughing at him, and he told her that very soon she should be called mama by a nice little boy. And, he said, because you laughed at me, you shall call him Isaac, a word which means "laughter."

Isaac was the second patriarch or "great father" of the Hebrews or "those who crossed over" into Chanaan. When he was a young man about twenty-five years old, God commanded his father to take him up onto a high mountain and there put him to death as a sacrifice to God. Although Abraham loved his son very much—and Isaac was the only son he had—yet he did as he was told. But just as he was about to strike Isaac dead with the great knife he held in his hand, an angel called out to him: "Abraham! Abraham!" Hearing the voice, Abraham did not strike the boy. Then the angel told him to take a ram that was close by and offer it to God instead of his son. Abraham's willingness to obey was very pleasing to God, who renewed all His promises to him once more.

Isaac did not marry a wife from among the women of the country where he and his parents had lived, because those women did not know the true God. Abraham sent his steward back to his native land to get him a wife. Her name was Rebecca. She was very beautiful; and they had two little sons, Esau and Jacob. Esau was the first born and was the favorite of his father Isaac; but Jacob was his mother's favorite. Esau was entitled to all his father's property, because in those days the eldest son got everything when the father died. This was what was called "the birthright."

One day Esau was very hungry. He saw his brother eating a nice mess of lentils which he prepared for himself. Esau asked him for some of it. Jacob said to him: I will give it all to you, if you will sell me your birthright. Esau was so hungry; and anyway, what did he care about his birthright just then? So he took the mess and promised Jacob to let him have his birthright. The word Jacob means a "trickster." He cheated poor Esau out of his right to inherit all his father's property. But there was something else that was harder to obtain: that was his father's blessing. This blessing was necessary to give Jacob the full right of succession. Here is how he managed to get the blessing. Isaac was very old and could not see. The old man loved the broths and the nice meats that Esau used to bring him from the chase. One day he told Esau to go out and fetch him some venison. Esau went out to do as his father had told him. Then Jacob went out and got two young goats, killed them, brought them in to his mother, and had her cook them for his father. His mother took pieces of the skin of the kids and covered with them the wrists and the neck of Jacob, so that he would feel to the touch of his father like Esau. Esau had plenty of hair all over his arms and neck. Jacob managed to deceive his father and obtain the blessing that by right was Esau's. In this way Jacob became the third patriarch.

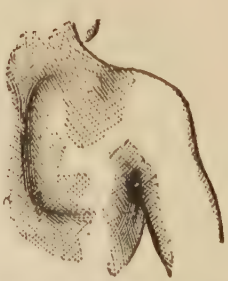
But Jacob had to suffer many trials for his deceit. He had cheated his elder brother out of his birthright, and for over twenty years he had to stay away from home in a foreign country. Esau was, of course, very, very angry with his brother. Had he caught him, he would certainly have killed him. But their mother knew how to turn away this danger. She sent Jacob back to the country from which she and Abraham before her had come. There he stopped with her brother Laban, and worked for him during the twenty years of his exile. He afterwards married Laban's two daughters. By them twelve sons were born to him, and these twelve sons are called the twelve patriarchs or fathers of the twelve tribes.

And rose up early

in the and

and a of

he gave it unto

put it upon her  and gave over to her the

and sent her away.

And she departed, and wandered

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God had told him.

Gen. 22: 3.

And

said unto

his father,
My father, and he
answered My son,
what willest thou?
And he said, Behold the

and the

but where is the

for the

Gen. 22: 7.

Bible Symbols

And

stretched forth his

and took the

to slay his

And lo an of the Lord

called unto him from

saying, Abraham Abraham. And he answered: Here I am. And he said unto him: Lay not thy

upon the

neither do thou anything to him; now I know that thou fearest

and hast not spared thy only begotten son for my sake.

THE OFFERING OF ISAAC.

THE OFFERING OF ISAAC

In our story of the Patriarchs, page 24, we saw that Abraham and his wife Sarah had only one child, Isaac. God had promised him to them, but had kept them waiting till they were nearly a hundred years old. Yet they never gave up their faith in God's promise. "Abraham believed in God": he accepted what God told him as true, and he did what God told him to do without any questioning or doubting. This disposition made him very pleasing to God.

To give men an example at all times of the faith and obedience they should have toward God, Abraham was put to a great test. One day Abraham heard a voice calling him: "Abraham! Abraham!" He answered: "Here I am." It was an angel talking to him. "Get ready," continued the angel; "take your son Isaac and bring him over into the land where the Lord appeared to you, Moriah; and there I will show you which of the hills you will offer him on as a burnt-offering to the Lord."

Isaac was then a young man of some twenty-five years, and he was the only hope and love of his parents. But Abraham did not hesitate one moment: God wanted it, and that was enough. So the next morning before daybreak Abraham called Isaac and two of his servants. They put a few bundles of kindling wood on the back of an ass, Abraham got a big knife, and they all started out for the place the angel had said. They went on and on for three days. When they got near the hill, Abraham left the two servants down in the valley with the ass. He put the wood on Isaac's back and he carried the fire and the knife in his hand. "Father," said Isaac, "you are going to offer a sacrifice; but where is the victim?" "Oh! God will see to that, my boy," answered Abraham. Nothing more was said. Both went up onto the hill; both together gathered stones and heaped them into an altar; then they set the wood in place. Now Abraham tells his son that he is to be the victim. Isaac sets aside his clothes quietly while his father sets fire to the wood. Neither one hesitates. God wants it, that's enough. Now look at your picture: Abraham seizes his only dear boy; he raises his great knife to kill him. Down it's coming, when a hand out of the cloud grabs Abraham's, and a voice is heard: "Stop, Abraham, kill not your boy. Now I know that you fear God and are ready to do anything He wants you to do."

It was the angel who had spoken to him before and told him to come there. At the bidding of the angel Abraham offered to God, instead of his son, one of the sheep that were grazing there on the hill brow. After the sacrifice, God renewed all his promises to Abraham and praised him for his faithfulness.

Who was offered a long time after this on one of these hills of Moriah?

And

lifted up his

and saw behind him a

caught in a

by the

and he

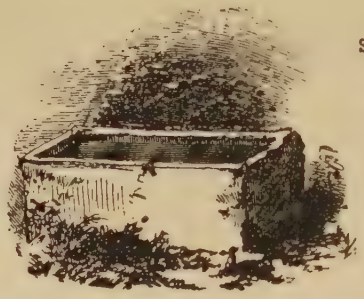
took it and offered it up for an

in the
stead of
his

Gen. 22: 13.

And emptying her

into the



s, she ran again unto the

to draw water, and having drawn, she gave some to all his

But he gazed upon her

holding his

willing to wit whether the Lord had made his journey prosperous or not.

And after the

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he said unto her, Whose

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And Jacob going out from Bersabee went on

And when he was come to a certain place, and would

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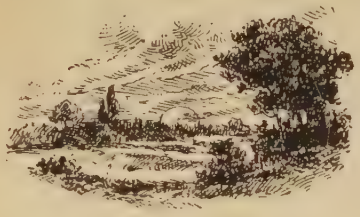

he took of the

that lay there and putting them

he went to sleep there And in his sleep he saw

also

JOSEPH

✣ ✣ ✣

What is sin?

Sin is any wilful thought, word, deed or omission contrary to the law of God.

Which are the chief sources of sin?

The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and these are commonly called capital sins.

✣ ✣ ✣

Another name for Jacob was Israel. God gave him this name when he was coming back into the land of Chanaan. He had wrestled with an angel all night, and the angel could not overcome him. In the morning, before leaving him, the angel told him not to fear his brother Esau; for, if he had been able to overcome a messenger of God, he would certainly be able to overcome a man. Then the angel called him Israel, which means "God will prevail."

Jacob loved his wife Rachel very, very much; and he loved her two children Joseph and Benjamin, more than any of his other sons. Rachel, their mother, was dead; and this, perhaps, was another reason why he was so fond of them. Benjamin was quite young, but Joseph was about sixteen years old at this time. He was very handsome, and his father had made for him a special kind of coat. This his brothers did not like, at all. Besides about this time he told his father of some bad things that his brothers had done. Of course, they were very angry with him for telling, and they hated him. They watched every thing he did and said; and when once he told them about some dreams he had, they mocked him. From that on, they set their plans to get rid of him.

They soon got a chance to do to Joseph what they had been planning. They left the place where their father was living and drove their flocks far away into the country. When he had not heard from them for many, many days, the old man was weary and anxious. He sent Joseph out after them. They were a long way from their father's home; and, when they saw Joseph coming, they said to one another: "Here comes the dreamer; let us kill him." But Ruben would not let them kill Joseph; so they let him down into an old well in which there was no water, thinking he would die there. Then they took his nice coat and threw blood all over it, and they sent it home to their father, with the message that they had found it and that some wild beast must have eaten Joseph. Just think how their poor old father felt!

It was not long before a band of travelling traders passed by where they were. Then Joseph's brothers went to the well and took him out and sold him to the traders. They brought him down with them into Egypt, where

they sold him to a rich man in the employ of the king of Egypt. Joseph soon became a favorite with his master, and in a short time he was made steward of his household. Putiphar was the name of Joseph's master; and all went well with Joseph until Putiphar's wife became jealous of him and accused him to her husband. Joseph was innocent; yet his master cast him into prison. But God was "with Joseph" and He delivered him in due time.

In prison Joseph behaved so nobly that after a while he was made chief warden. It was while he was in charge that two officers of the king were sent to prison, because they had displeased their royal master. One night these two men dreamt dreams, and there was no one to tell them what the dreams meant. One of the men was the king's butler. He told Joseph that he dreamt he was squeezing grapes into Pharao's cup; that he had picked them off a vine with three branches, and that Pharao drank from the cup. "In three days," said Joseph, "Pharao will call you back to your former place." The other man was Pharao's head baker. He told Joseph he dreamt he had three baskets on his head, and in the top one there were all sorts of loaves and cakes. But the birds came and ate them up. "In three days," said Joseph, "Pharao will have your head cut off, he will hang your body on a gibbet and you will be eaten by the fowls of the air." Three days later Joseph's words came true.

The butler was taken back by the king, but he forgot all about the one who had explained his dream. But one night, about two years later, the king had a dream, and then again the next night another. There was no one to tell him either what his dreams meant. It was only then that the butler thought of Joseph. He was called and the king told him his dreams. He said: "I thought I was standing on the bank of the river. And there came up out of the river seven beautiful, fat cows; and they went over into the green marshes and began to graze. Then there came up seven other cows so lean and so ugly that the likes of them were never before seen in the land. These went over and ate up the fat cows without getting a bit fatter themselves." In his other dream, the king said he had seen seven healthy ears of corn eaten up by seven blighted ones.

Joseph said to him: "Now, O King, both your dreams mean the same thing. There are going to be seven years of plenty in your kingdom; and after that there will be seven years of famine. So you will do well to put some one in charge, who will save up enough from the seven years of plenty to feed all your people during the seven years of famine."

King Pharao, thereupon, chose Joseph to be superintendent of all the kingdom. He gave him a queer Egyptian name that some say means the "Saviour of the World;" and he gave him for his wife Aseneth, the daughter of Putiphare, a priest of On.

Joseph, in saving Egypt from the famine, was a figure of Jesus Christ who saved the world from its sins.

Now Israel loved Joseph above all his

because he had begotten him in his

and he made him a

And his

seeing that he was

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him, and could not speak

-ably unto him.

And when

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Gen. 37: 23, 24.

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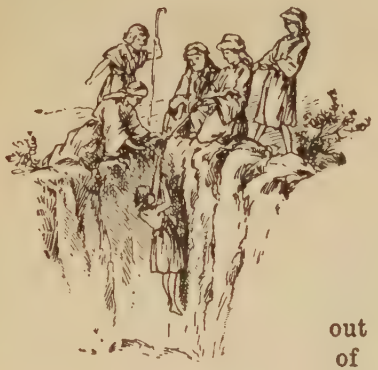

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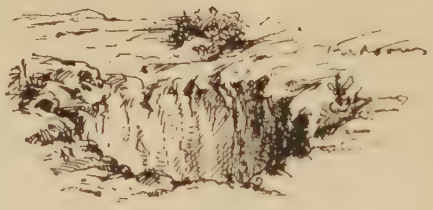

they

him to the Ismaelites for 20

and they

him into

Gen. 37: 28.

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's master was angry and he cast him into the

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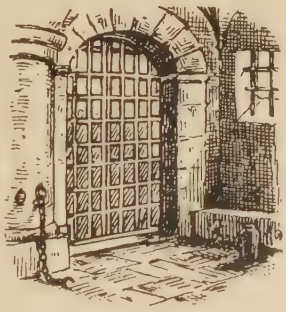
were

And there he was shut up. But the Lord was with Joseph and shewing him mercy gave him favor in the eyes of the keeper of the



The chief

first told his dream. I saw he said before me a

Gen. 39: 19 -21 and 40: 9

And on it were

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ripened into

was in my

and I took the

And Pharao's

and pressed them into the

which I held and I gave the cup unto

Gen. 40: 10, 11

JOSEPH MEETS HIS FATHER, JACOB

✣ ✣ ✣

There were really seven years of plenty in which people had all they wanted. But Joseph took good care that they did not use up all that the land produced. He built granaries and put away in them the wheat and the oats and the barley, and all the other eatables of which they had more than enough. When the famine set in, the people came to the king and begged him to give them food to eat; but he sent them all to Joseph. Joseph had all they needed.

But Joseph's father, who lived in a neighboring country, long before the seven years' famine was come to an end, did not have enough to eat. There was nothing to be had in the land of Chanaan for money or for charity. So Jacob sent his sons down into Egypt to buy corn. They, also, were sent to Joseph. But he pretended not to know them. He asked them a great many questions: Who they were? Who their father was and how he was? If they had any more brothers? In this way he found out all about his father and his favorite little brother Benjamin.

Joseph, at first, pretended not to believe them. He said they were spies who had come to find out all they could about the country, and he threatened to put them all in prison. He did keep them in prison for three days; and then he called them again and said to them: "If you are really friendly to me and my country, I will let you all go but one. He must stay in prison until you return with your youngest brother." The eldest of them was Simeon, and he volunteered to stay in prison. Joseph then ordered his servants to fill their sacks with wheat; but he told them, too, to put each of the men's money in his sack. On their way home they found the money, and they were puzzled what to do. Yet, they returned to their father and told him everything that had happened. Jacob listened to all they had to say; but when it came to letting Benjamin go down into Egypt, he would not hear to it.

In the meantime the famine continued, and soon they had eaten up all the corn they had brought from Egypt. Jacob again told his sons to go and get a fresh supply from the same man. They answered that they could not go without bringing Benjamin. After much talking with his sons, and having received a promise from Juda that Benjamin would suffer no harm, Jacob let Benjamin go along with them on their second trip into Egypt.

The brothers were very much afraid. They confessed to one another that they deserved to be punished for what they had done to their brother Joseph. So when they were come to the place where their brother was kept in prison, they told the steward what had happened to them on their way home: how they found the money in their sacks, and that they had brought it back with them. They had with them, also, presents for Joseph and money to pay for the second supply of food. The steward told them not to be

afraid; he treated them very kindly and invited them to eat with him that day. He brought in Simeon who had been kept as a prisoner, and he told them that the governor would see them about noon.

When Joseph came in, they offered him their presents, each one holding his out in his hands, and bowing down lowly before him. Joseph was not rude to them. He asked them if their aged father was living and well. They again bowed down to the ground before him, and said: "Your servant, our father is alive and very well." When Joseph's eyes fell on his little brother Benjamin, he could scarcely keep from crying. Drawing him near to him, he said: "May God be good to you, my son!" And then he had to go away, because he could not keep down his feelings any longer. He went into another room and wept. After Joseph had come back to them, he brought them into a large dining room. There they all had dinner with him. But Joseph was especially good to Benjamin and gave him the nicest tidbits of everything that was served.

Joseph commanded his servants to fill the men's sacks as they had done the first time; but they were to put his own cup in the sack of Benjamin. This done, he let them all go their way. But they were scarcely out of sight when he sent his steward after them to make a prisoner of the one who had stolen his cup. The cup was found in Benjamin's sack, and so Benjamin was the one who should remain prisoner. Of course, his brothers would never consent to this. So they all came back to beg of the governor not to try to keep Benjamin. "It will kill our dear old father," they said. "Keep any one of us, or all of us, but please do not keep Benjamin." Joseph was so pleased with their good dispositions and love for their father that he made himself known to them. "I am Joseph your brother," he said to them in their own language. "Do not be afraid; come near to me. I am your brother Joseph whom you sold into Egypt." But his brothers were very much afraid, because they knew that he had power to punish them. But Joseph, instead of punishing them, was all the kinder to them. "It was not your fault," he said to them soothingly; "it was the will of God that I should be sent down here. And now you see that I have been a means of saving your lives. Make haste and go home to my father, and tell him his son Joseph is alive and is the governor of all Egypt. Tell him to hurry and come down to live with me."

The brothers hastened back to the land of Chanaan to tell their father. Joseph had given them wagons and beasts of burden to carry with them all their possessions. When Jacob saw the wagons and all that Joseph had sent, he said: "If Joseph is alive, that is enough for me. I will go and see him before I die." That night God appeared to him in a vision, and directed him to go and take with him all his children and all that belonged to him. And so, Jacob set out for the land of Egypt.

After living seventeen years in Gessen, Jacob felt his death was drawing near. He called Joseph and made him promise that he would not bury him in Egypt, but that he bring back his remains and lay them with those of Abraham and Isaac.

After Jacob's death, Joseph had his body embalmed after the manner of the Egyptians; and when they had mourned for seventy days, he and all his brothers and many of the principal men of Egypt brought back the body and buried it with those of his fathers. Then they all returned to the land of Gessen, where the children of Jacob became very numerous and prosperous, under the protection of Joseph and Pharao.

And in all the

of

there was

But it, too, hungered and the

cried to

asking for food. And he said unto them: Go unto

and what he saith to you, do ye.

And Joseph's ten

went down to buy

in Egypt.

And Joseph was the

over the land of Egypt. And at his beck corn was

to the

and when his

had

he spoke to them as to strangers: Bring your youngest

unto me; that I may know ye are not

and you may receive this man again that is kept in

and afterwards may have leave to buy what you will.

Gen. 42: 6, 7, 34.

JOSEPH, THE RULER OF THE LAND.

JOSEPH, THE RULER OF THE LAND

On page 45, and again on page 52, you will find the story of Joseph. On the reverse of this page there is a picture of him when he was made prefect of all Egypt.

You remember how Joseph told the King of Egypt that there would be seven years of great plenty and then seven years of great scarcity of food. He told the king to pick out a wise man and send him all through the country, with authority to make the people save up one-fifth of their crops during the seven years of plenty. This man was to be the king's overseer or prefect. He was to build storehouses in which to keep the food supplies that the people brought to him. Later, during the years of famine, he was to sell these same supplies to those who needed them.

The Pharaoh said to Joseph: "What man could I get who would do this better than you? I now place you over my entire kingdom: my people must do all that you tell them. I will keep only the throne above you." Then the king took a ring off his own finger and set it on Joseph's. He ordered that he be clad in the king's richest garments and that he be proclaimed the ruler of the land. Joseph was then about thirty years old. By the king's order he married a noble young woman by the name of Aseneth, whose father held one of the highest positions in the kingdom.

Joseph made the rounds of the whole land of Egypt and caused to be stored up large quantities of corn in every city. When the seven years of unwonted plenty were over, Joseph caused the stores to be opened, and the Egyptians were allowed to purchase what supplies they needed. Even the people from the neighboring countries came to buy corn in Egypt. When the buyers had no more money, Joseph gave them corn in exchange for their cattle; and when they had no more cattle, he took their lands for the corn that he gave them. By the end of the seven years' famine, he had bought up all the land of Egypt for the Pharaoh. Afterward he rented them back to their former owners for one-fifth of their annual produce. It was during this period that Jacob and his children came down into Egypt on the invitation of Joseph. To them Joseph gave a fertile district called Gessen, where they lived separated from the Egyptians and where Joseph supplied them with food free of charge.

At this stage of his career, Joseph is a type of our Lord Jesus Christ ruling and sustaining His Church.

Then their

Israel said unto them; If it must be so, take of the best

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presents

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and terebinth

and

Gen. 43: 11.

And Joseph commanded the

of his

saying

with

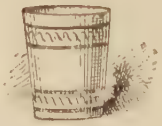
as much as they can hold

and put the

of every one in the

And in the

of the youngest put my silver



and the price he gave for the

And he did accordingly

And

said unto his brethren: I am Joseph; doth my

yet live? And his

sorely afraid, could not answer him. And he said to them: Come near me— Be not

nor take it hard that you

me hither. For God did send me before you into

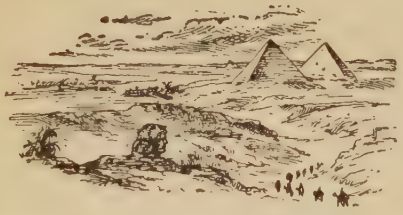
for your preservation.

Bible Symbols

Haste ye, and go up to my

and say to him: Thus saith thy son

God hath made me lord of all the land of

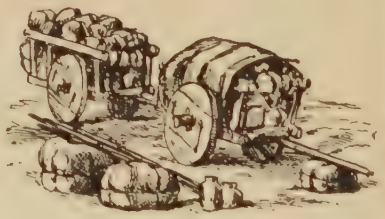


brought him with their

Come down unto me, tarry not. And Jacob rose up, from Bersabee and his

and their

in the



which Pharao had sent to carry him and all his possessions that he held in the land Chanaan. And he came into Egypt, Jacob, and all his seed with him. And Joseph made ready his

and went up to meet his father and seeing him fell upon his

and embracing him wept.

MOSES

✣ ✣ ✣

Who is the Redeemer?

Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

What do you believe of Jesus Christ?

I believe that Jesus Christ is the Son of God, the Second Person of the Blessed Trinity, true God and true man.

✣ ✣ ✣

About fifty years after the death of Jacob, Joseph died in Egypt, where his remains were embalmed and kept by the Israelites. They had promised Joseph to bring back his body and bury it with his fathers.

Some sixty years passed on and the Israelites lived happy in the land of Gessen, respected and liked by their Egyptian neighbors. Some say that during that time there were elected seven Pharaos. Then they elected a Pharao who was not friendly to the Israelites. He tried to kill them off by every means in his power. First he told the women in charge of the Hebrew children when they were born to kill all the boys, but to spare the girls. Those women did not do what the wicked king had bidden them; then he commanded that anyone who found a Hebrew baby-boy should throw it into the river. So many of the poor Hebrew fathers and mothers had to drown their own children; and, if they did not, some Egyptian came and did it.

About this time there was born a little boy who had a little sister and a little brother just a few years older than he. His sister's name was Mary and his brother's name was Aaron. They had escaped because the bad law was not made when they were born. But their baby brother must be drowned in the river. His mother hid him for three months; but after that she was afraid that she would be found out by the king's spies. So she planned a way of saving the baby. She told Mary to take a basket she had made of rushes smeared over with pitch so that it would float on the water; to bring it along with her to the river, and to fix the baby in it and shove it gently in among the rushes along the riverside. Mary did so; and she picked out the spot where the king's daughter used to come every day to take a bath in the river.

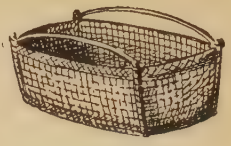
Mary watched to see if the king's daughter was coming. At last she came. She heard the cries of the child; and, looking around, she saw the infant in the basket floating among the rushes. She ordered her servants to fetch the baby to her. Then Mary ran up and offered to get a nurse for the Hebrew boy. When the king's daughter told her that she might go and get a Hebrew woman to take care of the child, she went and brought her mother. In this way, the baby's own mother took care of him. But she had to go to the king's palace, where Pharao's daughter wanted the boy brought up. They called the boy Moses, which means "drawn from the water."

Moses grew up at the king's palace, and was taught all the learning of the Egyptians, while his mother did not fail to teach him the true religion of his fathers. He was very sorry to see the way the other Hebrews were treated by the Egyptians. They were made to work as slaves at the hardest kind of work; and they were whipped and punished if they did not do all they were told to do. Sometimes, too, it was not possible for them to do it all, no matter how hard they worked. One day Moses saw an Egyptian beating a Hebrew and he became very angry, so angry that he killed the Egyptian. So as not to be punished by the king, he hid the body of the man he had killed, and went back to the palace. The next day he came out again to see what his brother Hebrews were doing; and this time he saw two Hebrews fighting. He tried to settle their dispute; but one of them, afraid of Moses, said: He will kill us as he killed the Egyptian yesterday. Then, when Moses knew he was found out, he left the country altogether and went away into the wilderness.

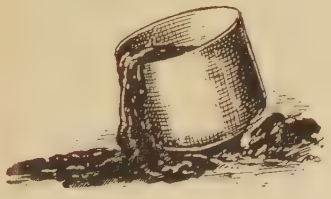
He wandered away into the land of Madian, where he met a man called Raguel or Jethro. This man had numerous flocks and he gave Moses charge of them. One day Moses was minding the flocks near a great barren hill called Horeb. There he looked and saw a bush a little way off, and it was burning. It kept on burning for so long that he thought there was something strange about it, for it had more than time to burn up over and over again. And yet it kept on burning. At length, not understanding how it could burn so long without being burnt up, Moses went over to examine it. When he came near he heard a voice from the bush: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The voice then bade him go back to Egypt and bring his brethren home to the land of Chanaan, so Moses obeyed God and prepared to go back to Egypt.

And when she could not longer

him, she took a



and daubed it with slime and



and put the

therein; and she laid it in the

by
the

's

brink

Exod. 2: 3.

And Moses said to God: Behold I shall go to the children of Israel and say to them, The God of your fathers hath sent me to you. And should they ask me, What is his name? what shall I say unto them? And God said unto

I Am Who Am: and he said, Thus shalt thou say unto the

of Israel: He Who Is, he hath sent me to you. The Lord the God of your

the God of

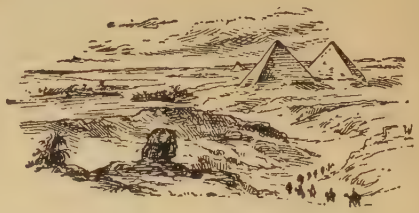
the God of

and the God of

hath sent me to you.

And the Lord said unto

in Madian: Go, and return into

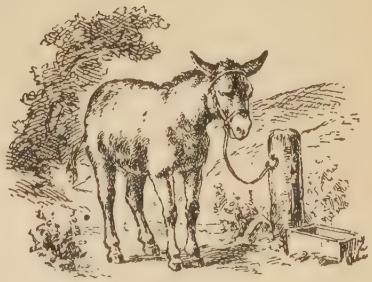


for they are

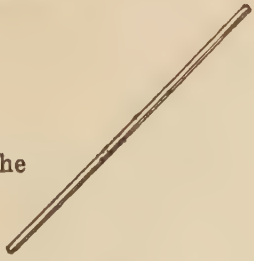
that sought thy life Moses therefore took his

and his

and set them upon



and he returned into Egypt carrying the



of God in his hand.

Ex. 4: 19. 20.

THE GOING OUT FROM EGYPT

✠ ✠ ✠

What is Baptism?

Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God and heirs to the kingdom of heaven.

How many kinds of Baptism are there?

There are three kinds of Baptism: Baptism of water, baptism of desire, and baptism of blood.

✠ ✠ ✠

When Moses came back to Egypt he found the new king was one whom he had known well. They were brought up together at the palace. This made it easy for Moses to get to see the king. The first time he saw him, he asked him to let the Israelites go out of Egypt; but the Pharao, instead of listening to Moses, only made things harder for the poor Hebrews. Soon after Moses came again, and demanded that the Israelites be let go to their own country. Moses did many wonderful things by the power of God, to show the king that he was sent by God to lead the people out of a strange land. But the Pharao would not give in. The third time Moses came to see the king, he simply told him, Well, if you do not let my people go, I will make you let them go. The king only laughed at him. But Moses then began, by the power of God, to punish the Pharao and his people.

First he changed all the waters of the country into blood; then he made swarms of frogs come up out of the rivers and run into the houses, up into the beds, and into what the people were going to eat; then again horrid little insects came upon everybody and bit and ate them up; after that flies swarmed everywhere, so thick that the air was dark with them; then the cattle got sores on them and men were covered with boils; great hailstones fell, destroying everything; grasshoppers came pouring in from all sides; the whole country was plunged into darkness; and at the end, when the king was still stubborn, an angel of God, one night, passed around through all the homes of the Egyptians and killed the eldest child in each family.

When this happened, and the king had lost his own eldest son, he called Moses and told him to take his people out into the wilderness where they could worship their God as they wanted. But he was curious to know how the Israelites had escaped from the angel who had killed all the first-born children. It was this way: Moses told the Hebrews to take a lamb in each family; a kid would do just as well. They were to kill it and sprinkle the blood of it over the doors of their houses. Its flesh they were to eat that evening. They must not sit down; but they must eat it standing, with staves in their hands. This is what the Jews call the Pesach, or the Phase, or the

Pasch, or in English the Passover. It was a great feast among the Jews; and the Christians have a feast like it which they call Easter. It comes about the same time; because Christ, who was the real Paschal lamb, was put to death about the time of the Passover.

So the Israelites started off for the desert to offer sacrifice to their God. But the Pharao soon was sorry for having let them go away, for they were a very useful folk, as they did much good work for his kingdom. He talked it over with his advisers, and they resolved to follow up the Israelites and bring them back to do their wonted work. There was a great wall before them in one direction: they could not get over that. Further south there was a country of swamps: it was hard to pass over that. The Pharao was sure he had them, whatever way they chose. He was either to catch them before the wall of Etham or to corner them at the seashore. They could not escape, he thought. But Moses led his people south to an inlet of the Red Sea. The Pharao's army pressed upon him. Then he raised the rod of God over the waters, and the marshy places were dried up, and the Israelites crossed over. The king of Egypt and his army thought they too, could pass across the great sea of water. But they found out too late that they could not, for the Lord God was not in their favor. They tried to return as fast as possible, but the waters overtook them and they were drowned. Moses was then on the other side, and he sang the greatest song ever sung to the praise of God. It is beautiful: ask your mother to read it to you; learn it by heart. It is the song of Moses conquering the enemies of his people; it is the song of Christ overcoming the enemies of mankind. Here is how one of the Irish poets gives it to us in part:

Sound the loud timbrel o'er Egypt's dark sea:
Jehovah hath triumphed, His people are free.
Praise to the conqueror, praise to the Lord.
His word was our arrow, His breath was our sword.

and the

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which shall come up and enter into thy

and into thy

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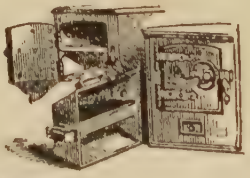
and into the

s of thy

and upon thy people, and into thy



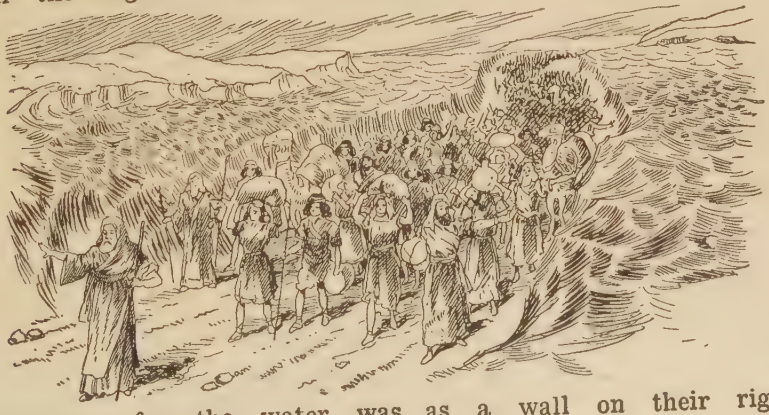
and into the remains of thy

And the angel of God who went before the camp of Israel, removing, went behind them; and together with him the

leaving the forepart

between the Egyptians' camp and the camp of Israel and it was a dark cloud and

so that they could not come at one another all the night. And the children of Israel went in



dried up; for the water was as a wall on their right hand and on their left.

Ex. 14: 19, 20, 22.

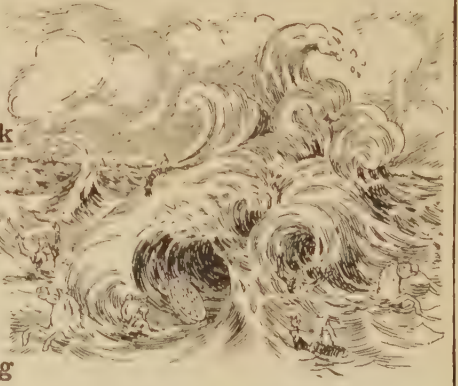
And the Egyptians pursuing and all Pharao's horses his chariots, and horsemen through the midst of the sea.

And now the morning watch was come and behold the Lord looking upon the Egyptian army through

slew their host and overthrew

and they were carried into the deep. And when

it returned at the first break of day to the former place. And as the Egyptians were fleeing away the



and the Lord shut them up in the middle of the waves.

THE MANNA—THE COMMANDMENTS

✣ ✣ ✣

Which are the Commandments that contain the whole Law?

The commandments which contain the whole law of God are these two: 1st. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, and with thy whole mind; and 2nd. Thou shalt love thy neighbor as thyself.

Who gave the Ten Commandments?

God gave the Ten Commandments to Moses on Mount Sinai; and Jesus Christ our Lord confirmed them.

✣ ✣ ✣

The Israelites were now out of Egypt, and there was a sea between them and their enemies. But on the other side of them there was a wide wilderness. Near where they had passed over there were nothing but marshes; further out, nothing but dry, barren land. The first need they felt was the need of good water to drink. The only thing they could get was the marsh water; this Moses made fit to drink by throwing into it boughs of trees, as God had told him. But as the people kept on going south, they came into a desert. It was all dry, sandy clay; and they called the desert of clay "Sin." Here food became very scarce; and the Israelites began to bemoan the day they ever left Egypt. "We had, they said to Moses, plenty of onions and meat in Egypt. Why did you bring us out here into this wilderness to kill us?" Then Moses complained to God about the people.

God told Moses that He would send them meat. That evening flocks of quails came flying over the camp, so thick that all the people had to do was just to catch them. Then God said to Moses: "I will rain bread down from heaven for you and your people: and to-morrow you will see the glory of the Lord." The next morning, accordingly, the children of Israel saw the land all covered with a strange kind of white, small seed, spread all over the ground like dew. When they saw it, they cried out: "Man-hu?" which means, What's this? That is why this food is called Manna.

The Manna fell from heaven every day of the week except the Sabbath. There was enough of it to feed all the people; it tasted to everybody as he liked it to taste; and the Israelites had it every day all the time that they were in the desert. Our Lord has told us that the Manna was only a figure of the Most Holy Sacrament. In Communion we receive Our Lord Himself, who has assured us that He is the true Manna that has come down from heaven,—"the true bread of life that giveth life to every one who believeth in Him."

There were a great many people with Moses. Some say about three millions. He led them on still further south following the sea shore, and then he went inland. Here he stopped near the mountain where he had seen the "burn-

ing bush''; and here again the Lord appeared to him. The mountain is called Sinai. God told Moses to gather all the people around the foot of the mountain but to warn them against going up onto it. There they should stay for two days, praying and doing acts of virtue, but Moses was to go up and speak with the Lord. On the morning of the third day, great thunderings were heard, the lightning flashed, a thick cloud covered the mountain and the top of it seemed to be on fire. The sound of a trumpet was heard growing louder and louder all the time, till the people below trembled with fear. God had come to speak with Moses.

The people heard the voice and were sorely afraid. They said to Moses whom God had sent down to warn them of what was to happen: ''You speak to us; but do not let the Lord speak or we shall die.'' Moses told them not to fear, and then he left them and went again up to the top of the mountain to speak with God. Moses remained on the mountain for about six weeks, and during that time God gave him detailed instructions how to govern the people, how they were to worship God, and how they should live. And, last of all, He gave him two slabs of stone on which God Himself wrote the Ten Commandments with His own finger. But while Moses was away, the people rebelled against Aaron his brother. They said: We do not know if that man Moses will ever come back. We want to return to Egypt, where we had plenty to eat and everything we wanted. You make us a god like the Egyptians adore, and he shall lead us back into Egypt. Aaron got together all the gold he could, collecting the rings and earrings and other ornaments of the women, and made a statue of a calf out of the gold and the people adored it, as the Egyptian god.

Then the Lord said to Moses: Go down at once: the people are adoring false gods. When Moses came down he found the people dancing and having a good time in honor of the golden calf. This made Moses very angry. He dashed the two stone slabs against the ground and smashed them. Then he severely punished those who had adored the Egyptian calf. The people, then, were very sorry for what they had done; they asked Moses to speak to the Lord for them. Accordingly he went back up to the mountain top and begged God's pardon for the people. He had to beseech very hard, for God was very much displeased. But Moses loved his people, and he said to God: Punish me, but do not punish my people. Remember Abraham, and Isaac, and Jacob.

God was pleased with Moses' generosity. He promised to forgive the people. He told Moses to get ready two other slabs of stone like the ones he had smashed. Then He dictated to Moses the commandments which before He had written with His own finger. These commandments Moses brought down with him, and they were kept with great care in a box made for them. This box is called the Ark.

Bible Symbols

And the Lord said to Moses, Behold, I will

from

for you and let the

go out and gather what is sufficient for every

that I may prove them, whether they will walk in my law, or not. And the

of Israel did

manna forty years, until they came to an habitable

with this meat they were fed until they came to the

of the land of Chanaan.

Ex. 16: 4, 35.

Remember the

day, to keep it holy,
Six days shalt thou

and do all thy work.

but the seventh day
is the sabbath of
the Lord thy God;
on it thou shalt
do no work,
thou, nor thy

nor thy

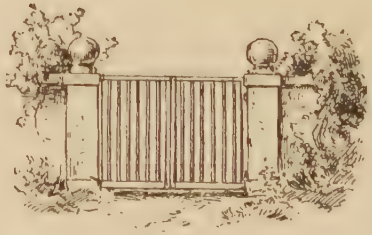
nor thy

nor thy

nor thy
draught

nor the

that is within thy



For in six days the Lord made

and

the sea and all that is in them and

the seventh

wherefore the

the

day, and hallowed it.

thy

and thy

that thou mayest be long-lived upon the

which the

thy God shall give thee.

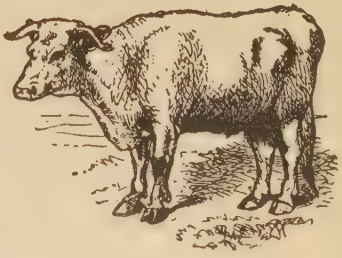
Thou shalt not covet thy

nor shalt thou covet thy neighbor's

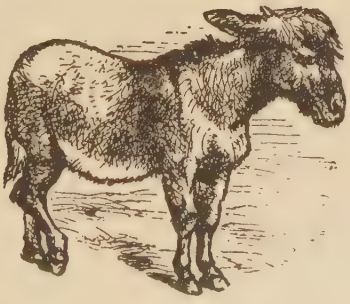
nor his

nor his hand-

nor his



nor his



nor anything
that is his.

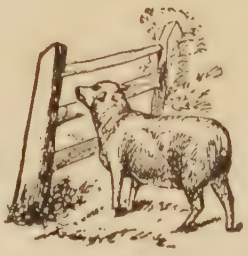
Exod. 20 : 17

If a steal

an or a and

kill it, or sell it; he shall

restore for and

for 

Exodus 22: 1.

We remember the

which we did eat

in Egypt

freely;

the

and the

and the

and

and the

JOSUE, THE SUCCESSOR OF MOSES

✣ ✣ ✣

What is Despair?

Despair is a want of hope in God's goodness and mercy.

What is Presumption?

Presumption is a rash hope of obtaining God's grace and mercy without taking the necessary means to deserve them.

✣ ✣ ✣

Moses brought the Israelites out of Egypt. They were going ahead very rapidly; and they would certainly have reached the land of their forefathers in a very short time, if they did not do things that displeased God. Three months after they left Egypt, Moses gave them the law on Mount Sinai. The people stayed in the country around that mountain for nearly two years. They waited for a sign from God to tell them to advance. This sign was a "Pillar of Cloud and of Fire;" by day a cloud, by night a fire. The Jews call this the Shekinah, or appearance. It guided all the movements of the people while they wandered through the desert: they would stop where the "Cloud" stopped, and they would go ahead when the "Cloud" started to move onward.

As the people went on and on through the dry, barren country, they had much to suffer. The heat was very great; often they had no water to drink, and sometimes they did not have enough to eat. They had grown tired of the Manna. When they were in straights, they grumbled among themselves. Then they would go to Moses with their complaint. They grumbled against the heat; they murmured against the same food they were getting every day; they murmured against Moses. Even Moses' own sister and brother showed that they were displeased with him, because they did not like his wife. In each case God punished those who grumbled: God does not like grumblers. When we have people over us, we ought to do what they tell us.

They had now reached a place called Cades-Barnee, and from there they could see the Promised Land. Moses sent twelve men ahead to visit the country and find out all they could about it and its people. When they came back, they brought word that the people were very large and strong, so much so that the Israelites looked only as frogs beside them. They had towns well fortified and they were skilled in the art of war; so that it would be impossible for the Israelites to overcome them. On hearing this report of the spies, the Israelites murmured against Moses. They wanted to go back to Egypt, and they blamed God for having brought them out into the wilderness to be slaughtered. They lost all trust in God's power and goodness, and to punish

them God condemned them to wander through the desert for forty years. Some then tried to force their way into the Promised Land despite God's command, but they were all slaughtered by the inhabitants. The place of this battle was called Horma, a word that means "slaughter."

From Horma the people turned southward again. Then began their sojourn in the dreadful wilderness. They suffered much for want of water. They murmured against Moses, and God told him to take his rod and strike one of the rocks and that water would flow from it. Moses was very angry with the people; and, some say, he struck the rock twice with impatience, others say he did not strike the rock that God had pointed out to him but one the people asked him to strike. For Moses, this was a sin, and God punished him by not letting him enter the Promised Land.

Now was it not too bad that such a good man as Moses was punished that way? He had done so much for the people and he had been so faithful to God! And yet God would not let him see the fulfilment of what He had promised him. After blessing the twelve tribes, Moses went up to the top of Mount Phasga, that is a hill from which he could see the country into which his people were to be led. God let him see the whole country from afar. But Moses, the servant of God, died there in that hill over against a place called Phogor, a word that means "great desire." And why did God punish him that way? Because he had committed a sin. It is not very well known what sin Moses was guilty of. But the sin was certainly a disobedience to God.

When Moses was dead, God appointed another man to take his place. This man's name was Josue. The word means "the one who will save." The name has been written differently by different writers. The Greeks wrote it Jesus; and this is the name that was given to Our Blessed Lord, the Christ, because the angel foretold that He would save men from their sins. Josue of the Old Testament brought the Israelites into the land of promise; our Lord Jesus Christ has opened to all men the true land of promise, which is heaven.

God was with Josue as He was with Moses. And, when Moses was dead, God told Josue to lead the people into the land of Chanaan. They had conquered all the country east of the River Jordan, and now they must cross that river. Josue called the priests and told them to carry the Ark over to the river. When they came there, they touched the waters of the river with the Ark; and at once the waters were divided, and a passage was made for the people. They all passed over into the land where Abraham had lived and which had been promised to them. One after another they took possession of the towns and cities. The inhabitants became very much afraid of the new invaders; they gave way little by little to them, and soon the land of Chanaan was partitioned out among the twelve tribes of the Israelites.

Josue gave the people many good laws, enforced the laws given by Moses, and provided for the good of the people. He saw to it that Joseph was buried with his fathers. Those who had been faithful to God during the wandering in the wilderness were rewarded; and the older men or elders were put in charge of the government of the people.

And they came unto the

of the cluster of grapes Nehel Escol) and they

off

a

with its

on a lever. They brought

which

of the

and of the

of that place. And they told him, and said, We came into the

whither thou sentest us, and indeed it floweth with milk and honey; as may be known by these

And Moses lifted up his

and with his

he smote the

twice; and there came forth

in great abundance and the

drank, and their

also.

As the

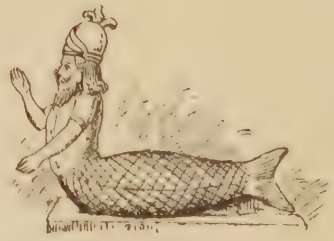
rouseth her

to fly, and fluttering over them

so
hath
he
taken
him
and

upon his shoulders. The

alone
hath
been
his
leader
and with
him there
was no
strange



THE JUDGES

✢ ✢ ✢

What are we commanded by the Sixth Commandment?

We are commanded by the Sixth Commandment to be pure in thought and modest in all our looks, words and actions.

What are we forbidden by the Sixth Commandment?

By the Sixth Commandment we are forbidden all immodesty of looks, in dress, in words and in actions.

✢ ✢ ✢

When the Israelites had settled down in the land which their God had given them, they became well-to-do, and it was not long before they forgot the God who had given them His law. They took up with the heathen inhabitants of the country, they saw the bad things those people were doing and they did as bad themselves. But especially the Israelites were not good: they did many naughty things. And God hates naughty things, He punishes those who do them. Here He sends them sickness, and suffering, and so many trials! And if He does not punish them in this life, He will punish them all the worse in the next life. God does not like naughty people; but Oh! how He does like good people.

For nearly three hundred years the Israelites lived without anyone to be their ruler, after they had come into the land of promise. The different tribes had settled down among different peoples. These peoples worshiped false gods. These gods generally were only names for some bad habit or some bad action those people liked to do. The Israelites became as bad as the people they were living with. In each case God punished them. There were seven different occasions on which God showed His displeasure. These are called the seven oppressions. One tribe after another was punished for having sinned against the true God; and then again one after another they were delivered by God when they repented and called upon Him.

The men whom God raised up to deliver His people are called in the Bible, "Judges." There were fifteen of them altogether. The story of how God used them to free His people from their sins and miseries is really beautiful. Ask someone to tell you the story,—to read it for you from the Bible. For instance, the story of Samson, or the story of the two bad sons of Heli. I will tell you the one of Debbora.

The Israelites of the North had fallen into the worship of false gods. As a punishment Jabin, the king of the natives of that part of the country, attacked three of the tribes of Israel,—Aser, Nephtali and Zabulon. They lived in the prettiest and most fruitful part of the country. The king sent a fierce general of his, who made slaves of the Israelites and brought them down to the hardest

luck. This man's name was Sisara. He was very cruel, and everybody was afraid of him. But there was a Hebrew woman who was not afraid of him. She was afraid only of one thing,—to commit sin against God. She prayed to God; and day after day, she would spend hours praying under a palm-tree near Bethel. God then told her what to do.

She sent for a man called Barac,—that means "lightning." She told him to gather a large army, and that God would give Sisara over into his hands. But Barac was afraid to go without her. So she went with him; but she told him that the glory of the victory would be given to a woman. And so it was.

Sisara came out to fight against Barac; but his army was dismayed, and he had to take flight into the house of an Israelite friend of his. There Sisara fell asleep, and Jahel, the wife of his friend, killed him as he slept. She knew he was the enemy of her people; and, taking a big nail and a hammer, she drove the nail through his head, and nailed him to the ground.

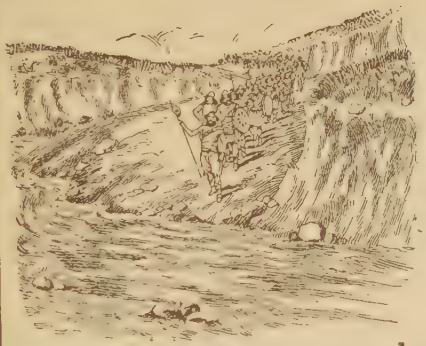
Barac and Debbora were glad, and they made merry over their victory and they praised God in a beautiful song.

In the days of Samgar the son of Anath in the day of Jahel the paths rested; and they that went by them walked through by-ways
Judges 5-6.

The kings came and fought the

of Chanaan

in Thanach by the



of Mageddo; and yet they took no

War from heaven was made against them; the stars remaining in their order and courses fought against Sisara.
Judge 5: 19, 20.

And the Spirit of the Lord came upon Samson and he tore

as he would have torn a

in pieces having nothing in his hand: and he would not tell his father and mother.

Judges 14: 6.

SAMUEL

✢ ✢ ✢

What is prayer?

Prayer is a lifting-up of our minds and hearts to God, to adore Him, to thank Him for His blessings, to ask His forgiveness, and to beg Him for grace and help.

How should we pray?

We should pray with attention, with humility, with earnestness, with confidence, with perseverance.

✢ ✢ ✢

Heli was the second-last of the Judges. He had two sons, who were very wayward and did not care for God or His law. Their father was the priest, and they had all they wanted to be comfortable; but they had no idea of what an honorable person ought to do. They abused the influence their father's position lent to them. Because of their abuse, God punished them, and He punished their father, too, because he was overgood to them. They were killed in a battle with the Philistines, and their father dropped dead when he heard the news. To remind the people of their shame, the son of one of them was called Ichabod, which means "without glory;" because God had hidden His glory from His people.

Upon the death of Heli, Samuel took his place and was the last of the judges. Now Samuel was especially prepared by God for the work he was to do. Samuel's mother's name was Anna and his father's name was Elcana. From the time he was a little infant his mother offered him to God. She left him with Heli, the priest, to be brought up in the very shadow of the Tabernacle at Silo.

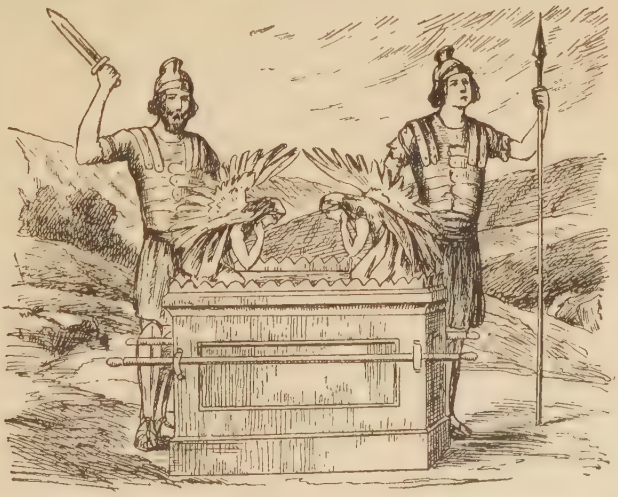
Heli was now grown very old and he could not see well any more, because his sight was dimmed. And one night, before the lamp of God went out, Samuel was sleeping in the temple of the Lord, where the Ark of God was. And the Lord called Samuel. And he ran to Heli and he said: "Here I am; what do you want of me?" And Heli said: "Son, I have not called you; go back and sleep." Samuel was again asleep, and he heard another call: "Samuel." Again he went to Heli. Again the priest told him to return to sleep, that he had not called him. The same thing happened a third time. Then Heli understood that it was the Lord who called Samuel. "Go back to sleep," he said, "and if He call you again, say: 'Speak, Lord, for Thy servant heareth.'" The fourth time the call came Samuel answered as he had been told. Then God made known to him what was to happen to Heli and his sons.

Samuel slept till the morning, and when he arose, he went about opening the doors of the house of the Lord, for he was afraid to go and tell Heli what

God had told him in the night. But Heli called him and Samuel told him everything, how God had said he would punish Heli and his sons because the sons had done wickedly and Heli had not corrected them for it. So Samuel grew and the Lord was with him and all that he said was pleasing both to God and to his friends.

Samuel was made judge and governed the people with great wisdom. He called them together at Maspha, and he bade them give up the worship of the false gods. They were wicked gods, and only wicked people looked upon them as gods. To reward the Israelites for having returned to His worship, God gave them victory over all their enemies; they were prosperous and lived in peace for many years under Samuel. They learned the law of God, and there were men who made a special study of it and taught it to others. These were called "the prophets." Samuel founded a school of these prophets and was at the head of it himself. So he was both judge and prophet in Israel.

When he became quite old, he gave a share of the government of the people to his two sons, Joel and Abia. He made them judges over the south part of the country. But they were not like their father, and "they took bribes and gave wrong judgments." This made the people very dissatisfied, and the older ones came to Samuel and demanded that a king should be placed over them. Samuel was displeased at what they asked, but he consulted God to know what was to be done. God told Samuel to give them a king; but before giving them a king, to remind them of what that meant for them. Heretofore they had been governed by God Himself who spoke to them through His prophets; henceforth they were to be ruled by men. But the Israelites clung to their demand, and Samuel chose for them a king, whose name was Saul; that means "asked for."



Then Elcana her

said to her: Anna why

thou and why dost thou not eat? and why dost thou wrench thy heart? Am not I better to thee than ten

1 Kings: 1-8.

And she called the

Ichabod saying: The glory is gone from Israel, because the

of God is taken, and because of her father-in-law and her husband.

And the Lord said to Samuel: Hearken to the voice of the

in all that they shall say to thee; for they have not rejected thee but me, that I should not reign over them.

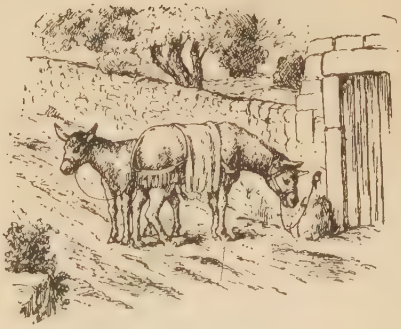
1 Kings 8: 7.

Your

also and your hand –

your goodliest

and your



he will take away and put them to work.

1 Kings 8: 16.

SAUL

✣ ✣ ✣

What is a sacrifice?

A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.

Which are the ends for which sacrifice is offered?

Sacrifice is offered for four ends: 1st, To honor and glorify God; 2nd, To thank Him for His graces bestowed upon us; 3rd, To satisfy His justice because of the sins of men; 4th, To obtain His graces and blessings.

✣ ✣ ✣

Saul was the first king of the Israelites. His name means "one who was asked for," because the people had asked Samuel for a king. His father's name was Cis. One day, about the time that the Israelites were demanding a king to rule over them, a number of asses strayed away from Cis' farm. He sent Saul out to look for them. Saul looked and looked for them, but all to no purpose. He could find no trace of them. When he came near a place called Ephraim, the people told him about a man they called the "seer." They said he could tell him where the asses were. Saul accordingly went to visit this man. It was Samuel, and at the time he was offering a sacrifice to the Lord for the people. He at once recognized Saul as the one whom God had chosen to be king of the Israelites. He invited Saul to his house where they had dinner. Saul stopped with Samuel all that night, and in the morning they walked together to the outskirts of the town. Being alone with him, Samuel said to Saul: "The Lord has chosen you to be the king over His people that you may deliver them from their enemies." Then he took a little vial of oil and poured it on Saul's head. He kissed him and said: "Now you are anointed king of Israel. And this will be a proof for you that I am telling you the truth: When you are on your way home you will meet two men who will tell you that the asses have been found and that your father is now worrying about you. A little further on, you will meet three men. One of them will have in his hands three kids, another thee loaves, and the third one a bottle of wine. They will give you all you need to eat. And still further on your way, you will meet a band of prophets coming down from the high place with musical instruments. They will prophesy, and you, too, will prophesy. And after this shall have happened to you, you will do as the spirit of God directs you. But you shall go down before me to Galgal and wait there a week. There I will come to meet you, and we shall offer sacrifices to the Lord, and I shall tell you what to do." There Samuel again anointed him; but Saul went back to his home and tried to hide himself so that he should not be proclaimed king.

Soon afterwards Samuel called a meeting of all the people at Maspha to proclaim to them their king. He first chided them for having rejected God as their king and having asked for a man, after the manner of the other nations. Then he drew lots to find out who was the one God had chosen. The lot fell on Saul; but Saul was not to be found. They, however, began a search for him, and he was soon brought to the meeting. Samuel presented him to the people, and they all cried out: "Long live the king!" But some of them laughed at him, because his family was poor; and they despised him and went away.

Saul fought many battles against the enemies of his people, and God was with him and gave him victory. But Saul was self-willed and in some cases he did not seem to give the glory to God. Once, when Samuel told him to bring together a great army and destroy a very wicked people called Amalec, he did not do all that he was told to do by the prophet. He was told to kill all the men and all the animals belonging to that people, but he spared their king Agag and the best of their flocks. Samuel rebuked him for this, and told him that because of his disobedience God had rejected him from being king. Then it was that David was chosen to take his place. Samuel was bidden by God to go to Bethlehem, and there he would find a man called Jesse. One of his sons was the one to be anointed king.

Jesse had seven sons. One after another he called them in before the prophet, and one after another the prophet declared that the right one had not yet come in. At last, Samuel said to Jesse: Have you not another son? Jesse said he had, but that the boy was out in the fields minding the sheep. Call him in, said the prophet. He was called. His name was David, a word that means "beloved." He was declared to be the one chosen by God to be king. Samuel poured the oil upon young David's head, and the boy went back to mind his sheep as he had been doing before.

But from this day on "the spirit of God" left Saul and came upon David. Saul was very sad and fitful and fretful. Even as king he was not happy. Then his friends sought for him one who could play good music for him. David was picked out as the best one for that, as he played on the harp very well. So David came and played for Saul, and he cheered him up whenever he got those attacks of sadness. As a reward Saul made David his armor-bearer. After some time spent with Saul, David returned to his father's house and went again to take care of his flocks.

And as they were going down at the end of the

Samuel said to Saul Bid the

go before us and pass on, but stand thou still awhile, that I may tell thee the word of the Lord. 1 Kings 9: 27.

And Saul took Agag the

of Amalec alive; but all the common people he

with the edge of the sword. 1 Kings 15: 8.

And Samuel said: Doth the Lord desire

and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifice, and to hearken rather than to offer the fat of

1 Kings 15: 22.

DAVID

✣ ✣ ✣

What is contrition or sorrow for sin?

Contrition or sorrow for sin is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.

✣ ✣ ✣

Again a war broke out between the Israelites and the Philistines. The Philistines were the worst enemies of the Israelites. About this time they had reduced the poor Hebrews to utter slavery. They had taken everything from them. So much afraid of the Philistines were they that they hid in the holes and caves in the hillsides. Saul thought he would lead an army out against them. But, when the two armies met, they watched each other for over a month before they could be brought together to fight it out. In the meanwhile a great big Philistine soldier strutted out every morning and boasted and bragged that there was not an Israelite able to fight him single-handed. His name was Goliath. He was a giant. "Pick out a man of you," he said, "and let him come down here to fight me hand to hand. If he is able to kill me, we shall be your slaves; and if I kill him, you shall be our slaves." But there was nobody among Saul's soldiers who would dare to go down and fight him. David's brothers were all there, too. Then little David came to bring provisions to his brothers. He heard the big giant curse God, and he was very angry. He said to himself, "I will kill that man." So he told Saul he wanted to fight the giant.

Saul gave his own armor to David; but it would not fit him. David set it aside; and, taking his sling with which he used to throw stones at the wolves that came to kill his sheep, he went down toward the big Philistine. There was a little stream at the foot of the hill. David picked up out of the stream several nice round stones and put them into his little bag that he wore on his belt. As he advanced toward the Philistine, the big giant said to him: Do you think you are going to kill a dog with your sling? Come out here and I will give your carcass to the beasts to eat. David said to him: You have a sword and a shield and a spear; but I do not trust in those things. I come to you in the name of God, and by His power I will overcome you. And whirling around his sling he shot one of the stones into the forehead of the giant, who fell to the ground. Then David ran up and taking the great sword of the giant in which he trusted, he cut off his head with it. And so, again, the Lord showed His power to the Israelites and their enemies. Saul would not let David return to his father's house, and henceforth, David remained at the king's house.

It was not long before Saul became very jealous of David and tried to kill him. But David had a good friend in Jonathan, the son of Saul, through whose help he escaped many a time. But finally David had to run away from the king's house to save his life. Saul followed him up everywhere he went, and he put to death those who befriended him. Yet David never would take revenge on his persecutor, although on several occasions he had best of chances. And because of his kindness and wisdom, he grew to be a great favorite with all the people. When Saul was killed by the Philistines, David mourned for him; he wept bitterly for the loss of his faithful friend Jonathan, who was slain the same day as Saul.

After their death, David was proclaimed king at Hebron. He showed himself kind to all the relatives of the dead king; he was a friend to those who had shown kindness to any of them. Even to those who backed up Isboseth, Saul's son, against him, he showed marked consideration. He gained victory after victory over his enemies, and he spread his kingdom over a very large and prosperous country. He brought the Ark from a place called Cariathiarim, or "the town in the woods," to Jerusalem; he composed songs to the honor of God; he gave great splendor to the worship of the Lord, and he planned to build a beautiful temple to His name.

But David, in the midst of his success, unhappily for a time forgot God and committed sin. For this God punished him very severely. His own son Absolom revolted against him and drove him out of his palace. Saul's relatives mocked him in his distress. Several of the tribes rebelled against him and a famine caused suffering and death all over the land.

When rebuked by the prophet Nathan, David acknowledged his sins, and accepted with a contrite heart the afflictions which God sent him. Seeing that he was about to die, he called his son Solomon and besought him to keep the law of the Lord. He pointed out what he was to do with some of those who had made little of him in his old age, and how he wished him to reward others who had done him honor. "He died in a good old age, full of days, and riches, and glory."

And the Philistine said to David:
Come to me, and I will give thy
flesh unto the

of the air, and to the

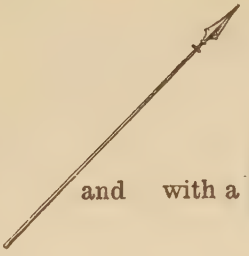
s of the field.

Then said

to the

Thou comest to me with a

and with a



and with a

but I come to thee in the name of the Lord of hosts, the God of the

of Israel, whom thou hast defied.

I Kings XVII: 44, 45.

And put his

into his and took thence a

and and smote the Philistine in the

and the stone sank into his forehead; and he to the earth.

Bible Symbols

And it happened that Absalom met the

of David while he

and as the

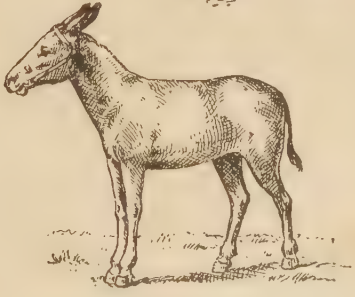
went under a thick and great

and his

was caught in the oak, and while he hung between

and

the



on which he rode went on.

SOLOMON

✝ ✝ ✝

Why should we be sorry for our sins?

We should be sorry for our sins because sin is the greatest of all evils; it is an offense against God, who is infinitely great and infinitely good; it deserves the loss of heaven and the pains of hell.

✝ ✝ ✝

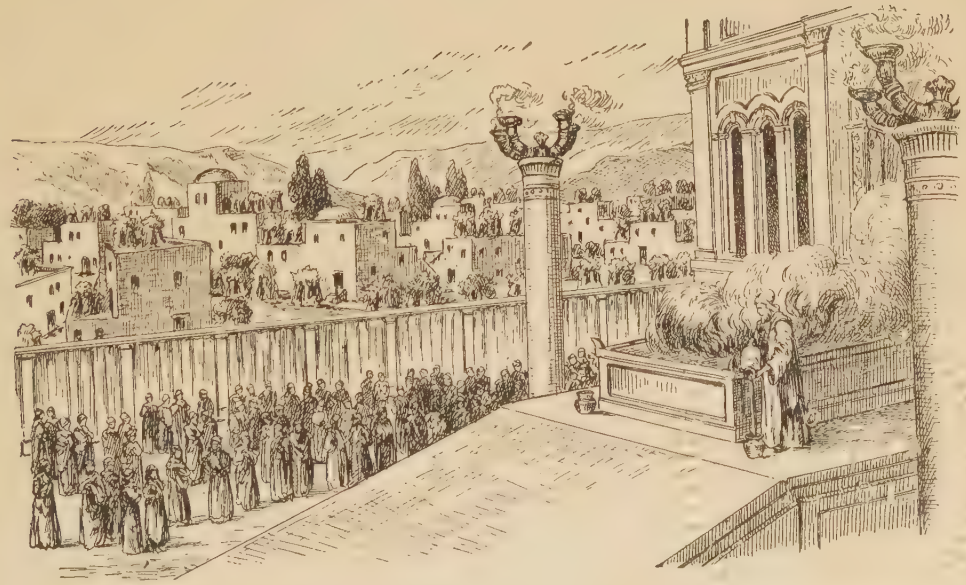
Solomon became king upon the death of his father David. He was the wisest of all kings. God gave him great wisdom and knowledge because he asked it of Him. For, one day, after he had offered a sacrifice at a place called Gabaon, the Lord spoke to him and asked him what he desired most to receive of Heaven. The young king asked for "understanding of heart to judge his people, and to discern between good and evil." His request was granted beyond all his hopes.

It was not long before he began to give proofs of this great wisdom. Once two women came to him with a complaint. One of them said: "This woman and I lived together in the same house. Each of us had a baby boy. Hers died during the night while I was asleep. She came and stole my baby and left her dead child beside me in the bed. When I awoke I knew it was not my baby." The other said that such was not the case, but that the live baby belonged to her. It was hard to decide. So Solomon ordered that the living baby be cut in two and half of it given to each woman. The one who stole the baby was satisfied, but its real mother would not have it so. She said, Let her have the child, but do not kill it. Solomon then gave her back her baby, because he saw that she loved it like a mother.

Solomon became very rich. His kingdom was far greater than his father's. He had wealth of all kinds. The neighboring kings feared and respected him. They made treaties with him, and many of them paid him tribute. At this time, he began to think about building the temple which his father had planned. He sent thirty thousand men to fell trees in the forests of Tyre. He had seventy thousand men transporting the material, and eighty thousand hewing stone in the quarries. He obtained the most skilled workmen both from his own people and from the neighboring countries. With their aid he built in Jerusalem the grandest and most beautiful temple the world has ever seen. He brought there the Ark from Gabaon, and he made a great feast for eight days when he dedicated the temple. During that feast there were offered 22,000 oxen and 120,000 sheep. Solomon prayed before the altar, and rising up he spoke to the great crowds of people and exhorted them to walk in God's law.

Solomon's wealth grew to be very great, and he extended his kingdom still farther than his father David. On every side he was admired for his knowledge and great wisdom. The queen of Saba journeyed from the far south to visit him and listen to his wise sayings. He formed alliances with Hiram, the king of Tyre, and with other neighboring kings. But as his wealth and influence increased, his love for God's law and his zeal for God's worship began to grow less. God warned him in a dream that if he would not walk in all the commandments of the Lord, his kingdom should be taken away from his children.

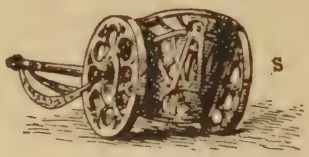
For twenty years, Solomon did all he could for the glory of the Lord; but in his old age he was led astray by heathen women. They took the place of God in his heart. He loved the pleasures of the flesh more than the joys of the spirit; and the spirit of God left him. He offered incense to the false gods of his many wives. His expenses, which hitherto had been very great, he now enlarged still more to meet the cravings of his extravagance. After forty years of reign, he died disliked, dishonored, and resisted by his people. The Bible makes mention of only one son of his, Roboam. This son succeeded him to the throne.



And Solomon had twelve governors over all Israel, who provided victuals for the King and for his household.

And Solomon had forty thousand of

for



s

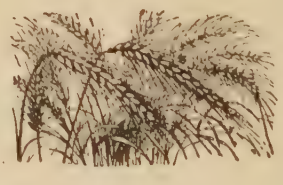
and twelve thousand for the

And the foresaid

of the

fed them, and they provided victuals for King Solomon's

with great care, every man in his time. They brought



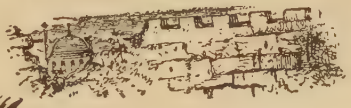
also and straw for the horses and

unto the place where the King was, every man according to his charge.

Bible Symbols

And he discoursed about

that is in Libanus even to the hyssop, that springeth

out of the  He spoke also of

s,

and

of

and of the

and of the

fishes. And there came of all peoples to hear the wisdom of Solomon and from all the

s

of the

who heard of his wisdom.

III Kings 4: 33-34.

THE TWO KINGDOMS

✝ ✝ ✝

How does a person sin against faith?

A person sins against faith, first, by not trying to know what God has taught; second, by refusing to believe what God has taught; third, by neglecting to profess his belief in what God has taught.

✝ ✝ ✝

Solomon left his kingdom to Roboam, his son; but it was a kingdom divided against itself. The people were very much dissatisfied with Solomon's rule, and even before he died they had begun to rebel. When Roboam became king they sent messengers to him, asking him to lighten the burdens his father had laid upon them. The young king took three days to consider what he would do. The old men advised him to do what the people wanted, but he followed the advice of the young men who had been his companions. They told him not to give in to the people. So when the messengers returned for their answer, Roboam said to them: "My father made your yoke heavy, I will add to it; my father beat you with whips, I will beat you with scorpions."

Then the people called a meeting at Sichem. They sent for Jeroboam, a leader of the rebellion against Solomon, who had taken refuge in Egypt. They proclaimed him king over the ten tribes of the north. His palace was to be at Sichem. Roboam was left only Juda and a portion of Benjamin, perhaps also a part of the tribe of Simeon. His palace was at Jerusalem. From now on, Solomon's great empire is divided into several smaller principalities. The three principal ones were the kingdoms of Juda, of Israel and of Syria. These were almost continually at war.

The kings of Israel were all very wicked. They made the people give up the worship of the true God. They would not let them go to Jerusalem to adore God in His temple, but they set up altars and high-places of their own. They had priests of their own to offer sacrifice to the false gods; they even had false prophets who told them only things that pleased them and encouraged them in their wicked ways. But God still continued to send them His messengers. These messengers are called prophets, i. e., teachers, speakers of God's word. Some of those prophets were able to fore-tell what was to happen in the future; and these are especially entitled to the name prophet. Besides, they did many wonderful things, like curing the sick, raising the dead to life, to prove that they were really the messengers of the one true God.

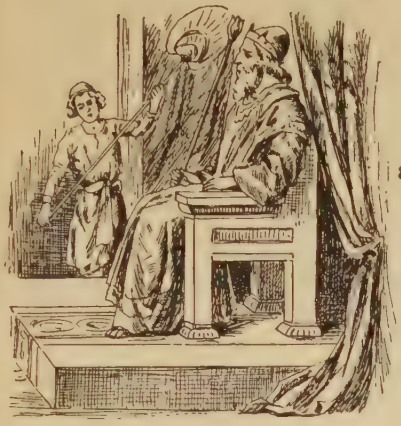
If you want to read something really interesting about some of those prophets that God sent to the kings of Israel, ask mother to read to you from the Bible, III Kings, XVIII, XXI; and IV Kings I, II, IV, V, VI, VII, VIII.

We should all read the Bible; it is a beautiful book. But when you are little and do not know enough to understand it, you should ask those that are old enough, and learned enough, to read it for you. There is an indulgence granted to every one every time he reads the Bible. But we must be sure that we read in the translations approved by the Church.

There were some very pious kings of those who reigned over Juda, and there were some very bad. Those who were bad forgot the benefits of the God who had favored their nation above all others; those who were good remembered what God had done for their fathers. And all the way down through history the story is the same. People who want to be bad make things look as they want them to look; but those who want to be good receive things and believe them as they are told they were and are. What makes people bad is their desire to do what they please, what makes people good is their desire to do what is right according to what they believe and know. If you would like to know how men can be bad and how God is good, ask mother to read for you from the old Bible:. II Paral. XV, XVI, XIX, XX.

All this history of the chosen people of God should be read to form a right idea of God's ways with a people which He had picked out as His own, and how ungrateful they showed themselves.

So Jeroboam and all the people came to Roboam the third day as the king had appointed, saying: Come to me again the third day And the



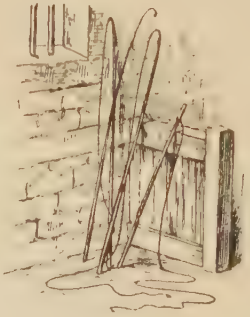
answered the

roughly, leaving the counsel of the

which they had given him. And he spoke to them according to the counsel of the

saying: My father made your yoke heavy but I will add to your

My father beat you with



but I will beat you with

And the

brought him

in the

and bread and flesh in the

and he drank of the

And after a while the

because there had been no

in the land.

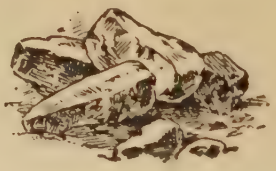
III Kings 17: 6, 7.

Hear me, O Lord, hear me; that this people may learn that thou art the Lord God and that thou hast turned their heart again.
Then the

and
consumed
the

and the

and the



and the
dust and
licked up the

And when
all the

saw
this
they

and they said. The Lord he is God, the Lord he is God.

THE TRANSLATION OF ELIAS.

THE TRANSLATION OF ELIAS

Among the stories you may read about the prophets in general, and about Elias in particular. The life of Elias is very interesting. This picture shows how he was taken up into heaven.

God made known to Elias that his labors were coming to an end and that he should be soon removed from this world. The prophet was then at Galgal, where he had founded a school for young prophets whom he taught. After instructing them for the last time, he set out for Bethel, where he had founded another guild of aspirants to the prophetic order. Eliseus, his companion and disciple whom he had requested to stay at Galgal, accompanied him. The young men of the guild at Bethel were curious to find out from Eliseus if it was really so that their master was going to be taken from them. He told them it was so, but he asked them not to speak of the matter.

From there Elias started to visit his school in Jericho; but before leaving he urged Eliseus to remain at Bethel. Eliseus told him he would never separate from him, but would go anywhere he went. The guild at Jericho received them with marks of great joy and veneration. After Elias had confirmed the young candidates in their faith in Jehovah, he wended his way toward the Jordan. Fifty of the young men watched him and Eliseus from a hill top outside the city. They saw them reach the banks of the Jordan and wondered how they would get over. Elias rolled his mantle around his forearm, touched the waters with the hem of it, and the river opened up and made a dry passage for the two. So they crossed over into the hills of Moab. As they were walking and talking, Elias stopped Eliseus and asked him: "What do you want me to leave you when I am taken away from you?" "I want you to leave me," answered Eliseus, "a share in your prophetic spirit double that of the other sons of the prophets." "Your request shall be granted you," said Elias, "if you see me when I am taken up from you."

They were still talking the matter over when a fiery chariot drawn by two horses of fire drove in between them and Elias was rapt up in a whirlwind into the clouds. "My father, my father!" shouted Eliseus; "you the chariot of Israel and the driver thereof!" But Elias was gone. His disciple, bereft, wept and rent his garments. At length he arose and started toward the Jordan. He threw over his arm the mantle which Elias had let fall. When he reached the river he touched the waters with the mantle, but nothing happened. Then he shouted out, in half doubt and half complaint: "Where now is the God of Elias?" and he whacked the waters with the mantle. This time the river opened up, and he passed over.

THE CAPTIVITY AND DISPERSION

✣ ✣ ✣

By whom is the Church made and kept One, Holy, Catholic and Apostolic?

The Church is made and kept One, Holy, Catholic and Apostolic by the Holy Spirit of love and holiness, Who unites and sanctifies its members throughout the world for all times.

✣ ✣ ✣

The kings of Israel one after another continued to do evil in the sight of God. Meanwhile a great empire was developing far east of them, which in the course of time was to be used by God to punish those ungrateful children. This was called the Assyrian Empire. About this time, the kingdom of Israel was weakened by the wickedness and disorder of its rulers and people, and the Assyrian Empire had grown into the most powerful of nations. The king of Israel, at that time, was Manahem. He was made to pay tribute to King Phul of Assyria. Later on Theglath-Phalasar, another king of Assyria, invaded the northern portions of the kingdom of Israel. War went on between them and their successors. Then Osee, the king of Israel, made an alliance with the king of Egypt to make war on Salmanasar, the king of Assyria. This provoked Salmanasar to great anger, and he came and destroyed Samaria, the capital of Israel, and brought away as slaves and captives all the Israelites. They were led away to Ninive, his capital city; and they never returned afterward.

There is one person who is mentioned by name, of all those who were led away as captives to Ninive; that is Tobias. There is a book in the Bible called by his name. It contains the story of his life and of what he did. It is very beautiful to read. Anyone can understand it. Ask mother to read it for you: you will see what a nice story it is. It will make you understand how God deals with those who try to do what is right; and how, though sometimes things do not go according to our liking, God in the end makes everything work together for the good of them who love Him and keep His law.

The kingdom of Juda lasted over a hundred years after that of Israel. But most of this time it was subject to the Assyrians, to whom the people had to pay tribute. After Achaz, who was a very wicked man, there were some good kings who tried to bring the people back to the knowledge and worship of their own true God. Ezechias was one of those good kings. To him God gave many victories over his enemies. He tried to free his people from the yoke of the Assyrians. It was at this time that Isaias, the great prophet, lived. He told the king not to fear, that God Himself would fight for His people. And, when Sennerachib, the king of Assyria, came to destroy all

Juda, an angel of God passed over the camp of the Assyrians and killed 185,000 of their fighting men.

After Ezechias there were some of the kings who forgot God and did evil. They, too, were punished. One of the most interesting characters of this period was Judith. You must have mother read to you from the book of Judith. She was a type of Our Blessed Lady, the Virgin Mary. You will see how she delivered her people from a cruel tyranny.

One after another the Kings of Judah still ignored their God; and one after another they were punished. At length Nabuchodonosor, the king of Assyria, took the king of Judah, Joachin, and all his family, and all the treasures of the Temple and of the royal palace down to Babylon. Joachin was kept in prison for thirty-six years; and he died in Babylon, soon after he was set at liberty. Nabuchodonosor afterward appointed a king to rule the country of Juda; but he attempted to make an alliance with the king of Egypt. This made Nabuchodonosor very angry, and after having gouged out the eyes of the new king, Sedecias, he utterly destroyed Jerusalem, and brought the last remnant of Juda into captivity, to Babylon.

Some of the Jews escaped to Egypt. With them went the great prophet Jeremias. They say that the Jews afterwards stoned him to death.

Of those led into captivity to Babylon, Daniel and his friends Ananias, Azarias and Misael are the most interesting characters. Their story is very interesting. Ask mother to read it for you.

The Israelites who settled in Egypt and in many parts of Asia Minor and Europe, as well as those who remained in Babylonia and other Eastern countries, are called "The Dispersion," or "The Dispersed Tribes."

Then the king commanded, and they brought Daniel, and cast him

And the

said to

Thy God whom thou servest, he will deliver thee.

My God hath sent his

and hath shut up the

s

I have done no offense.

of the lions and they have not hurt me: forasmuch as before him justice hath been found in me; yea and before thee, O,

ESDRAS AND NEHEMIAS

✣ ✣ ✣

Does the corruption of our nature remain in us after original sin is forgiven?

The corruption of our nature and other punishments remain in us after original sin is forgiven.

✣ ✣ ✣

The Ten Tribes of Israel who were carried away into captivity were never brought back to their native land; but the Israelites of the Kingdom of Juda, after being in captivity for seventy years, were allowed to return to Jerusalem. From now on, they will be known as Judeans or Jews.

The emperors who had treated the Jews so cruelly and brought them to Babylon as captives, were now driven out of power. How this was done, is very interesting to read in the Bible. Ask mother to read for you the fifth chapter of Daniel. The Persian kings took possession of the empire, and they were very kind to the Jews. Daniel, the prophet, was promoted to an office of great importance, and the Jews were in favor with the emperors. Cyrus was the emperor who gave an order that the Jews should be allowed to go home to their own country. He did not believe that there are many gods, but he knew there could be only one; and on this account he and the Jews were friendly because of this common belief which they held.

To help the Jews out in their undertaking, he first gave back to them the sacred vessels of gold and silver, which Nabuchodonosor had robbed from them. He then ordered the governors of the different provinces of his empire to make everything easy for the Jews and to assist them in every possible way. But all the Jews did not want to return home. Some of them had become very wealthy where they were, and they would not leave their nice homes and good business to return to Judaea. Only about 50,000 of them altogether undertook the home trip. Their expedition was put in charge of a man called Zorobabel, a word which means "born at Babylon." Cyrus made him governor of the province of Judaea. After journeying for four months, they reached Jerusalem.

As soon as they were settled down again in their old homes, they built the altar of the burnt-offering, and began to offer sacrifices morning and evening as prescribed by the Law of Moses. With the money that Cyrus had given them, they began at once to rebuild the Temple. The new Temple was a beautiful structure; but many of the old men and women who had seen the first Temple built by Solomon, wept aloud, because they said it was not so magnificent as the old Temple. The young people, however, shouted for joy, and sang hymns to God. There were several prophets at this time, who

exhorted the Jews to be faithful to God and to keep his Law. The principal ones were Aggeus and Zacharias. The Jews enjoyed peace and the favor of the Persian Emperors for many years. They were treated well both at Babylon and at home. And just at this time there lived a great Jewish woman. Her name was Esther. Ask mother to read one of the prettiest histories in the whole Bible. It is in the Book of Esther. It is the story of Mardochai (''the little man'') and the beautiful Queen Esther.

Now the Jews who were at home in their own land little by little forgot all the good things God had done for them. They would not thank Him any more, and they would not offer sacrifice to Him any more. Seeing their wickedness, a good priest called Esdras who was living in Babylon went to the emperor to see what he could do for them. The emperor gave him leave to go to Jerusalem and to take with him all the Jews who might want to go. About six thousand of them went with Esdras. When they reached Jerusalem they found that the Jews there did not care for God or His law. They had no feasts, they did not keep the Sabbath, they did not know God. Esdras soon taught them to know God, to keep His law, to keep holy the Sabbath, to offer the sacrifices every day, and to do all that good Jews ought to do. He set good men over them to govern them, and then he returned to Babylon. There he gave all his attention to the study of the Bible.

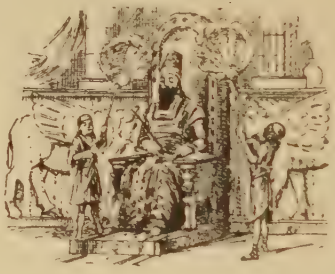
After Esdras' visit, the Jews at home did well for a while. But the peoples that lived near them became jealous of their welfare and they often attacked them. The country north of them was called Samaria. The people of that country did not like the Jews, and their governor, a man called Sanballat, sent an army to attack them in Jerusalem. The poor Jews were badly treated by all their neighbors; they were robbed and killed, and they were not a moment left in peace. Then a rich Jew who was living at Babylon undertook to help them. He asked the emperor to let him go to Jerusalem, so that he might make the city strong against the attacks of its enemies. When he came to the city, he found it in a very sad condition. The Jews were not able to defend it, and their enemies time and again had taken it and carried away all that was of any value in it. Nehemias had plenty of money; so he set to work to build a wall around the city. When the peoples of the neighboring countries saw the Jews building the wall, at first they laughed at them; but when they saw that the Jews were going ahead and were bound on finishing the wall, they began to attack them. But all to no use. Nehemias built up the wall around the city. He then gave large sums of money to keep the city in good shape; and he gave money for the Temple. He had a man appointed High Priest, and he got priests to help him. All told, he put Jerusalem on a good, strong footing; and then he went back to Babylon.

And I proclaimed there a fast by the

Ahava, that
we might
afflict ourselves
before the Lord
our God, and might
ask of him a
right way for us
and for our

and for all our substance, for I was ashamed to ask the king for aid and for

to defend us from the
enemy in the way;
because we had said
to the



The hand of our God is
upon all them that
seek him in goodness:
And his power and
strength, and wrath
upon all them that
forsake him. Then we

Ahava on the twelfth
day of the first month
to go to Jerusalem;
And the hand of our
God was upon us,
and delivered us from
the hand of the enemy,
and of such as

And we

and we stayed there three days

And it came to pass from that day forward, that half of their young men did

and half were ready for to fight with

and the rulers were behind them in all the house of Juda. Of them that

and that

and that laded: with one of his hands he did the work, and with the other he held a sword. For every one of the builders was girded with a

And they built, and sounded with a

by me.

THE MACHABEES AND THE ASMONAEAN KINGS

✣ ✣ ✣

What do you mean by fast-days?

By fast-days I mean days on which we are allowed but one full meal.

What do you mean by days of abstinence?

By days of abstinence I mean days on which we are not allowed to eat flesh meat.

✣ ✣ ✣

The country in which the Hebrews lived after their return from captivity was called Judaea. That is why those of the Israelites who came back to live there are called Judaeans or Jews. The emperor used to send a man from Babylon to govern the different countries that belonged to his empire. This man was called a governor, and the country was called a province. Nehemias was the last governor of Judaea. After his death, the High Priests were the governors of Judaea. But they did not have as much power as the governors sent by the emperor.

The rulers under whom the Jews had to live from the time of Nehemias on, were not all of the same race or nation. The Persians, who had been so good to the Jews, lost the empire and the Greeks took their place for some time. There were many, many provinces in the great empire, and it was very hard to keep them all under the same ruler. Alexander, who had taken them away from the Persians, died; and after his death there was nobody able to control the provinces. His generals divided up the empire among themselves. In this division there was no account taken of Judaea: it was too small. So it became a part of the kingdom of Egypt. But to the north, there was a kingdom, Syria, that tried several times to take Palestine away from the Egyptians. The Jews did not like the Syrians, so they took sides with the Egyptians. But after many battles, the Syrians defeated the Egyptians and took away Palestine from them. Then began the persecution of the Jews. The Syrians hated them and they did everything they could to destroy them and their religion. Antiochus, a king of the Syrians, did his best to do away with the Jews altogether. He sent his soldiers to Jerusalem to rob the Temple; he forbade anybody to practise the Jewish religion, and he put to death all the Jews who would remain faithful to their God. But he could not overcome the Jews in their love for their God and His law.

During the dreadful persecution of Antiochus many of the saintly Jews were martyred. Among these there was one venerable old man called Eleazar. He was a learned and holy old man. He was told that he had to eat of the

forbidden meats or he would be put to death. He refused to partake of the meats forbidden by the Law of Moses. On his way to where he was to be killed, some of the by-standers offered him some meat that had not been offered to the false gods, and told him to eat that instead of the other meat which had been offered to the idols. They claimed that the king's officers would not know the difference; and so he could save his life. But the old man said he would not sham, for that he might set a bad example to the young people. So he was led away and beaten to death.

Another beautiful example of the love of religion is that given by the **SEVEN BROTHERS** and their mother. They were taken and scourged in order to compel them to eat swine flesh. They would not give in; and then the king ordered them to be tortured and put to death one after another. But their mother begged of them, each one as he was led out to death, to remember the next life in heaven and the glorious resurrection from the dead, and to be faithful to their God. Lastly, she, too, was cruelly put to death.

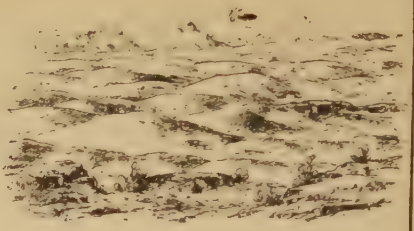
The people of Syria still kept on being cruel to the Jews. They crushed them in every way they could. They tried to make them adore false gods and not their own Lord, the one true God. Once the king of Syria sent word to a town called Modin that all the people of that town would have to offer a sacrifice to the false gods of Syria or they should all be put to death. In the town at that time, there lived a man by the name of Mathathias. He was a priest and belonged to a noble family. He had five sons. The king's messengers came to his house and told him he would have to offer a sacrifice to the gods. Mathathias said he would never do any such thing, that he would rather die first. But they dragged him out to the place where they had prepared the altar. They were going to make him do it. But all at once Mathathias made a rush for the king's messenger. He caught him and killed him on the spot. The others got frightened; and Mathathias called upon his fellow Jews present to start the fight with him against the Syrians. A great number gathered around him; they went out into the hills and formed a little army. Mathathias was an old man, but he led this little army against the Syrians and defeated them. He did not last long, however, because he was so old. But he left in his place his eldest son who smashed the power of the Syrians. For this reason he was called Machabaeus, a word that means "the hammer." One after another the sons of Mathathias fought for their country; and, after great struggles, made it free from its enemies. They are known in the history of the Jews as "the Machabees."

The Machabees made friendship with the people of Rome, who at that time were the most powerful people in the world. The Romans were glad to have the help of the Jews, and soon the kingdom of Judaea was a free country. The children of the Machabees were its kings, and they are called the Asmonaean kings. There were five of these altogether; and during the life time of the last one, the Romans took away from him the title of king. They made Judaea a province of Rome. After this there was an effort made to get back a king, but it failed. Then a man called Herod, who was not a Jew, went to Rome and had himself made king by the Roman Emperor. It was under this Herod that Our Blessed Lord and Saviour, Jesus Christ, was born.

Bible Symbols

Now

was not inhabited but was like a



there was none of her

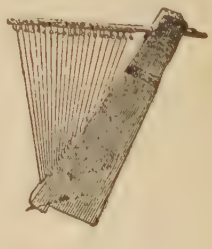
that went in or out: and the

was trodden down: and the children of strangers were in the

there was the habitation of the Gentiles: and joy was taken away from

and the

and



ceased there.

I Mach. 3:45.

It came to pass also, that seven

together

with

their

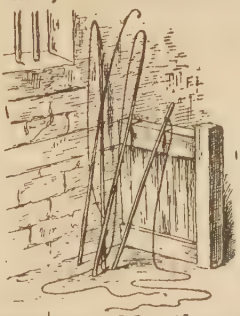
were apprehended and compelled by the

to

eat

's flesh against the law, for which end they were

with



and

scourges.

But,

who was the eldest, said thus: What wouldst thou ask, or learn of us? We are ready to die rather than to transgress the laws of God, received from our fathers.

2 Mach. 7: 1-2.

THE FLIGHT INTO EGYPT.

THE EVER-VIRGIN MARY

✣ ✣ ✣

Was any one ever preserved from Original Sin?

The Blessed Virgin Mary, through the merits of her Divine Son, was preserved free from the guilt of original sin; and this privilege is called her Immaculate Conception.

Is the Blessed Virgin Mary truly the Mother of God?

The Blessed Virgin Mary is truly the Mother of God, because the same Person who is the Son of God is also the son of the Blessed Virgin Mary.

✣ ✣ ✣

We call Christians those who believe in Christ Jesus, the Messiah, the Son of God. In the Apostles' Creed, Christians profess that "they believe in Jesus Christ, His (God's) only begotten Son, who was conceived of the Holy Ghost and born of the Virgin Mary." From the very beginning of Christianity all those who believed in Christ showed the greatest respect and veneration for His blessed Mother. And this was but natural.

What is the insult you resent most? Is it not an insult to your mother? And if we so love our mothers that we would give them anything and everything in our power to give, is it not right to think that Christ was just as fond of His mother? So He was. The only difference between Him and us is that we can not do for our mothers all we would wish, while He was God and could do anything He liked for her. He could do this, not only after He was born as a man into this world, but also before He was born, since He was God just as much before as after His birth. Therefore, to believe that Christ gave His mother every gift within His power is only just and right.

The first thing we believe He did for her was to keep her from the guilt of original sin. You remember what we said in our story on MAN,—one of the first stories in this book? How God had told the first man and woman not to eat of a certain fruit; how they did eat of it; and how God punished them and took away from them many favors which He had given to them and had promised to give to their children as well? We said that the sin committed by Adam and Eve was called original sin, because by it we lost those favors or graces of God. Now, when we say that Our Lord kept His mother free from the guilt of original sin we mean that He did not allow her to be deprived of the favors and grace of God because of the sin of Adam and Eve. Because He was God, He could do this; and when we say that the Blessed Virgin Mary was conceived without original sin, this is what we mean. This is her Immaculate Conception.

There have been wicked men who tried to make others believe that Catho-

lics believe that Our Lady was conceived by a miracle. No such thing. The Blessed Virgin's father was Joachim and her mother was Anne. These two godly persons are called saints, that is, holy persons. When she was very young she was sent to the Temple to be educated there. She was afterwards espoused to a man called Joseph. This is St. Joseph, who acted as her husband insofar as he always took care of her and of her Son, the Lord Jesus Christ. But the Lord Jesus Christ was not the son of Joseph; He is the Son of God. The Jews had a name for the true God which they were afraid to pronounce. Instead of pronouncing it, they used to say "the Lord." The way we have heard that name, we pronounce it Jehovah. And when the first Christians, who had been Jews, called Jesus Christ "the Lord" they meant that He was Jehovah, their God. Our Lord made known to us that in Jehovah, God, there are three divine Persons, the Father, the Son and the Holy Ghost. Jesus Christ is the Second Person in God, that is the Son.

Although there are two natures in Jesus Christ; I mean although He is God and man at the same time, there is only one person in Him. That person is the Second Person in God. So, Our Blessed Lady, who is the mother of Christ as man, is the mother of a person who is God. That is why we call her the "Mother of God." But, mind, this does not mean that she is a goddess, or that she is the mother of Christ as God. When you say, "Holy Mary, Mother of God, pray for us," you are right. You not only believe that you are right, but you know that you are right.

The glorious Virgin Mary was always a Virgin. All true Christians believe this. There was never an insult offered to Christ that could be more offensive to Him, than to say that He had brothers in the ordinary sense of the word. Why should God have worked such a great miracle to have Him conceived by the direct power of God, if His mother was to make so light of such a gift? The Blessed Virgin had only one Son, the only begotten Son of God; and this son she had by the direct power of God, by the overshadowing of the Holy Ghost.

Every good Christian, who loves Christ and believes that He is God, loves and reveres His Mother, as **THE EVER-VIRGIN, THE IMMACULATE MOTHER, THE QUEEN OF HEAVEN**, as her **SON IS THE KING OF AGES.**

(The angel of the Lord said) I bring you good

of great joy that shall be to all the

For this day is born to you a

who is Christ the Lord in the

Luke 2: 10,11.

Behold a

shall conceive and bring forth a

and they shall call his name Emmanuel, which being interpreted is

with us.

Matt. 1:23.

And in the sixth month the

Gabriel was sent from God unto a

of Galilee called Nazareth. To a

espoused to a

whose name was Joseph, of the

of

and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among

The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy One which shall be born of thee, shall be called the Son of God.

Luke 1:26-28, 35.

THE BIRTH AND INFANCY OF JESUS CHRIST

✢ ✢ ✢

On what day was Christ born?

Christ was born on Christmas day in a stable of Bethlehem, over nineteen hundred years ago.

How long did Christ live on earth?

Christ lived on earth about thirty-three years; and He led a most holy life in poverty and suffering.

✢ ✢ ✢

We saw under the story of the Maccabees that the Jews were subject to the Romans about the time that Christ was born. At that time there was a great emperor in Rome called Caesar. He ordered that all the people in his empire should be counted. This counting of the people is called a census. In the land of the Jews each one was commanded to go to the town in which he had been born to register his name. Joseph and Mary were then living in the north of the country, in a town called Nazareth; but they were not natives of that town. They belonged to a town in the south, the name of which was Bethlehem. That was the town from which king David came. Joseph was a descendent of king David; so he had to go to Bethlehem where he had been born to register his name.

When Joseph and Mary arrived in Bethlehem, they found great crowds there. As they were poor they had to go to the inn. People did not have hotels then as we have them now. But there was on the outskirts of the town a famous stopping place. Some say that it had existed from the time of King David. In the gospel it is called an inn; but we do not fully understand what it was if we have not studied the customs of those times. Just imagine the side of a great hill made up of big rocks, and underneath these rocks big holes or caves. There was a flat space in front for some hundreds of feet. Over this flat space was spread a shelter. It was divided into sections, in which the poor people were allotted a place for themselves and the donkeys or other beasts of burden on which they had ridden. Each one had his own little corner, and there he cared for those of his family who had come with him, as well as for the animals that carried them. When this space was filled in this manner, the only place to put people was in the caves under the hillside. It was in one of these that Joseph and Mary had to stop; and it was there that Mary gave birth to her divine son.

That night was the first Christmas night. Away up on the hill side there were shepherds watching over their flocks. An angel of God came to them and told them of the birth in the caves of a great personage. It was none other than the great Messiah whom the Jews had been expecting. The angels told them plainly who he was: "This day there is born unto you a saviour, who is

the Messiah, the Lord." And the shepherds came and found the babe there with Mary His mother, and Joseph. And they adored Him.

Eight days after His birth the child was called Jesus, a word that means Saviour, "because, as the angel told His mother, he would save men from their sins." About a month later, His parents brought Him to Jerusalem, and there they offered Him to God, as was commanded by the Law of Moses. Children thus offered to the Lord were to be left in the Temple, unless their parents offered a sacrifice in their stead. The rich people offered a lamb, as well as two turtle doves or two young pigeons, but the poor made an offering of only the doves or the pigeons. While in the Temple, the parents of Jesus met an old prophet by the name of Simeon. He blessed the child and proclaimed to all about him that this was the promised Saviour of Israel. A saintly widow called Anna also proclaimed the praises of the Divine Infant.

Soon after a sign appeared in the sky in a country further east. Three learned men, seeing it, were led by it to the place where the Child was born. They followed and followed what seemed to them a star. It led them on till they came to Jerusalem. There it disappeared. Then they went to the king in Jerusalem. You remember we said that the last king of the Jews was Herod. They asked him where the new-born king of the Jews was. He was jealous, and he inquired of them all that had taken place. He called in all the wise men of the Jews and told them he wanted to know where, according to the Writings, the Christ or Saviour was to be born. They told him Bethlehem was the place. The wise men from the East then set out for Bethlehem, and as soon as they got outside of Jerusalem, they again saw the star. This time it led them to the spot where the child was. They adored Him and offered Him presents, and then they went home, but they did not go back to tell Herod.

Herod, when he found out that they were gone home, was very angry. He ordered his soldiers to kill all the children in Bethlehem about two months old. In this way he thought he would surely kill the new-born Messiah. But an angel came to Joseph by night and told him to get out of Bethlehem, and to go down into Egypt. So Joseph went with the Child and His mother before Herod's soldiers came to slay the poor little children. This is called the Flight into Egypt. They stayed in Egypt till Herod was dead. Then they came home again.

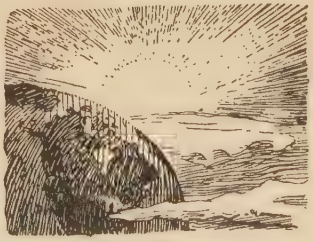
And there were in the same country

and, lo, the

of the

stood by them, and the

of the Lord



round about them; and they were afraid with a great fear.

And this shall be a

unto you; You shall find the

And suddenly there was with the angel a multitude of the

God, and saying, Glory to God in the highest, and on

to

of good will.

Luke 2: 12-14.

And coming into the

they found the

with
Mary his

and
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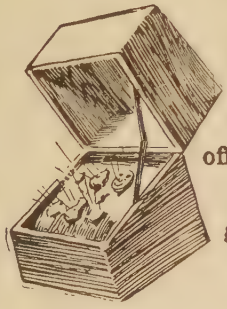

they
offered
him
gifts;

and
frank

and myrrh.

JESUS AMONG THE DOCTORS.

THE HIDDEN LIFE

✣ ✣ ✣

Why did Christ live so long on earth?

Christ lived so long on earth to show us the way to heaven by His teachings and example.

✣ ✣ ✣

After Herod's death the country over which he was king was divided into four provinces. In the New Testament the governors of these provinces were called "Tetrarchs," that is governors of a one-fourth part of Herod's domains. A son of Herod was made tetrarch of Judaea and Samaria. So, when St. Joseph came back to Judaea, he was afraid to settle down there; and instead, he followed the road through the sea-coast country and went to Galilee. The tetrarch there was Antipas. He is called in the history of the New Testament, "Herod the Tetrarch." Once back again in Galilee, Joseph settled down in Nazareth, where he had been before the birth of Jesus.

There is not a word about the life of Our Lord at this place until He was twelve years old. Then we read that He went with His mother and St. Joseph to Jerusalem. All the Jews had to go to Jerusalem to be present at the great feast of the Passover. This was a feast that lasted eight days.

You remember the story of the Israelites leaving Egypt?

They had a hard time getting permission from the Pharao. Moses was sent by God to him several times; but the king told Moses he did not know his God and he would not let the people go. Then you remember all the punishments that Moses sent upon the land of Egypt. The last was the most severe. An angel one night passed through all the homes of the Egyptians and killed the eldest child in each family. But the Israelites were told by Moses to kill a lamb that evening, to sprinkle the doors of their houses with its blood, and to eat its flesh. This was to be done in each family. The angel spared the homes of the Israelites, but he visited with death all the homes of the Egyptians. This dreadful "visit" of the angel the Hebrews call "Phase," or "Pesach;" later this word was written in other languages "Pasch." It was a feast that was kept each year, about the same time that we have our Easter. It recalled to the Jews the wonderful way in which God brought them out of Egypt. All the grown-up people had to go to that feast. Boys over twelve years old had to go as well as their parents. They went to the Temple, and while they were there they were instructed in the Law by the priests. This was done generally in the Court of the Women. We would call it now "a catechism class" or "Sunday school." When the lessons were over, the parents came and took away their children; then they brought

them back again the next day; and so on each day of the eight days during which the feast lasted. When the feast was all over, the people set out for their homes. On the way all those of the same family chatted with their relatives. Sisters and brothers and cousins, uncles and aunts, all those of the same kin made the journey pleasant for one another. But it was not necessary to remain the whole seven days after the feast. Some used to leave the third day, especially those who had a long journey home.

We are told that when Our Lord was twelve years old, He went to Jerusalem with His parents to be present at the feast of the Pasch. Like all the other children, He went to the instructions while His parents remained in the city. But, probably, Joseph and Mary left before the end of the seven days. Their relatives were going and they were too kind not to go along with them. The little group of relatives travelled homeward for nearly a whole day, the grown up people together and the children together. In the evening when they came to the inn where they were to stop, the parents called their children to leave their companions and come in to go to rest. When Joseph and Mary called Jesus, He was not to be found. The other children told them He had not come with them.

The parents of Jesus were very much worried, and they set out to return to Jerusalem. It was a whole day's journey back. On the third day they found Jesus in the Temple with the other children whose parents had remained for the full eight days. But unlike the other children, Jesus had shown so much love for the instructions and He seemed so much to enjoy the teachings, that He drew all the teachers around Him. They all wondered at the boy's great insight into the things they were teaching. They were old men, and men of great learning; and yet they had to acknowledge that some of the answers that Jesus was giving and the questions He was asking were far above the knowledge of a boy of His age. In fact, they found it hard to answer His questions.

When Jesus' mother found Him, she chided Him gently for having remained without telling her. But He explained to Her why He had done so. Then both mother and son, happy that they were doing God's will, went home to their little cottage in Nazareth. And the only thing we are told of Our Divine Saviour from the day He returned till He went forth to preach to men, is that "He came to Nazareth with His parents, and He was obedient to them." For about eighteen years He remained hidden away in this quiet sort of life. This period is called "The Hidden Life."

And when they were

behold,

an

of the Lord appeared in sleep to Joseph saying, Arise, and take the

and his

and

and be thou there until I tell thee
for it will come to pass that Herod
will seek the Child to destroy him.
And he arose, and took the Child,

and
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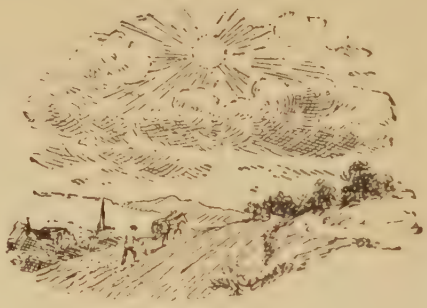
And when he was twelve years old, they went up to

according to the custom of the

And it came to pass, that after three



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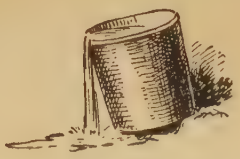
they found him in the

hearing them, and asking them questions.

and my  that inebriateth how goodly it is,

and thy will

all the

s of my life; and I will dwell in the

for length of days.

THE MORAL VIRTUES

✝ ✝ ✝

Q. What do we generally call those virtues which can be acquired by practice?

A. We call them "Moral Virtues," because they regulate our moral conduct according to the will of God.

Q. Which among them are the four "Cardinal" or "Principal Virtues," in which all the others are included?

A. 1, Prudence; 2, Justice; 3, Fortitude, and 4, Temperance.

Q. What is Prudence?

A. Prudence is a virtue which makes us discern what is truly good and agreeable to God from what only appears to be so, and thus prevents our being seduced to evil.

Q. What is Justice?

A. Justice is a virtue by which we are always determined to do what is right, and, therefore, always disposed to give every one his due.

Q. What is Fortitude?

A. Fortitude is a virtue which enables us to endure any hardship or persecution, rather than abandon our duty.

Q. What is Temperance?

A. Temperance is a virtue which restrains our sensual inclinations and desires, that they may not allure us from virtue.

Q. What virtues are especially opposite to the seven Capital Sins?

A. 1, Humility; 2, Liberality; 3, Chastity; 4, Meekness; 5, Temperance in eating and drinking; 6, Brotherly love, and 7, Diligence.

Q. What is Humility?

A. Humility is a virtue which teaches us to acknowledge our own unworthiness, weakness and sinfulness, and to look upon all good as coming from God.

Q. What is Liberality?

A. Liberality is a virtue which inclines us to use our property for the relief of the needy, or for other laudable purposes.

Q. What is Chastity?

A. Chastity is a virtue which subdues all impure inclinations and desires by which modesty is violated.

Q. What is Meekness?

A. Meekness is a virtue which suppresses all desire of revenge, and any motion of unjust anger and displeasure.

Q. What is Temperance in eating and drinking?

A. Temperance in eating and drinking is a virtue by which we control ourselves, especially our appetite for eating and drinking.

Q. What is Brotherly Love?

A. Brotherly Love is a virtue by which we wish every one well, and sincerely rejoice and condole with our neighbor.

Q. What is Diligence?

A. Diligence is a virtue which enables us to serve God readily and cheerfully, to promote His honor as much as lies in our power, and faithfully to perform all our duties.

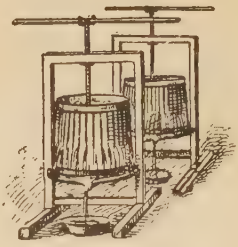
"Deharbe."

the

with thy substance,
and give him first
of all thy

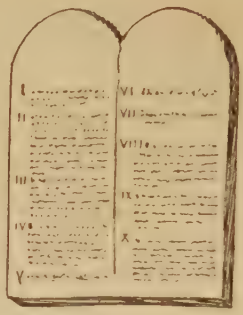
And thy

with abundance and thy



shall run over with wine.

My

keep the 

of thy

and forsake not the law of thy

in thy heart continually and

THE BAPTISM AND FAST

✣ ✣ ✣

How many natures are there in Jesus Christ?

In Jesus Christ there are two natures, the nature of God and the nature of man.

How many persons are there in Jesus Christ?

In Jesus Christ there is but one Divine Person, the Second Person of the Most Holy Trinity.

✣ ✣ ✣

Our Blessed Lord had a cousin who was very dear to him. His mother and His cousin's mother were very dear friends. Elizabeth, a word which means "the oath of God," was the name of His cousin's mother. Mary had visited her months before Jesus was born; and while she was with Elizabeth, John, the little cousin of Jesus, was born. John is a word that means "the favor of God." This child was to be the forerunner of Christ, that is, he was to tell people about Christ just before his coming.

From the time he was a child John went to live in the wilderness, away from the towns, out in a place where there were very few people. He spent much time praying, and he fasted very much, and so he grew to be a man. When he began to tell the people what to do if they wanted to be saved, great crowds came out of the towns to listen to him. He was a very holy man, and soon a number of good men stayed with him to learn from him what they must do. These were called his disciples or learners. He used to take those who said that they wanted to follow his instructions and bathe them in the river Jordan, so as to remind them that they had to lead clean lives if they would please God. This bath was called a "baptism," and John who gave it was called "The Baptist." His baptism reminded the people that they must be washed or cleansed from their sins to please God.

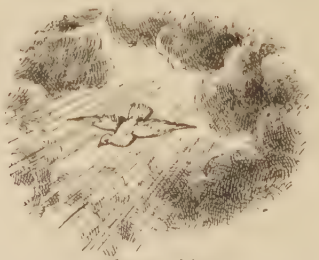
One day Jesus came to be baptized by John. Jesus was then about thirty years old. When John saw Him coming, he knew who He was, and he did not want to baptize Him. "I should be baptized by you," he said to his cousin. "I am not worthy to baptize you." But Jesus talked to him and told him that God wanted it that way; so John baptized Him. But when Jesus was baptized, the skies brightened wonderfully above Him, and the Holy Ghost was seen in the form of a dove, and a voice was heard from the skies, saying, "This is My beloved Son in Whom I am well pleased." John blessed God for having sent the Messiah. Then Jesus left him and went away into the wilderness. This was a place along the shores of the Dead Sea where no one lived. Nothing grew there; that was why people did not live there.

Our Lord remained in that wilderness for forty days, and all during

that time He did not eat anything or drink anything. But at the end of the forty days Our Lord was very hungry. Then He was tempted by the devil, that is the devil tried in three different ways to find out if He was really the Son of God. Taking the form of a man, the tempter came to Our Lord and said to him: "Now that you are very hungry, if you are really the true Son of God, show that you have the power which only God has. Just tell these stones here to become loaves." If Christ had done the miracle which Satan asked of Him, He would have given him a sign of the creative power which only God has; and the devil would then know for sure that Christ was the true Son of God. But Our Lord answered him in the words of Holy Scripture: "It is written, 'Not on bread alone doth a man live but on every word that cometh forth from the mouth of God.'" In this way Our Lord has shown us that the words of the Holy Scripture strengthen us against temptation, if we use them with a sincere heart.

But there is another way of using the words of the Holy Scriptures, the way the devil used them when he tried for a second time to find out if Christ was the Son of God. He took Our Lord into Jerusalem and set Him upon the roof of the temple, right at the very edge, and he said to Him: "If you are the Son of God, throw yourself down; for it is written: 'He hath given His angels charge over thee, and they shall bear thee in their hands, lest thou dash thy foot against a stone.'" This was making use of the Bible for a bad purpose. But Jesus answered him: "Yes, it is written, too: 'Thou shalt not tempt the Lord thy God.'"

Then Satan brought Him up onto a high mountain. He had failed to get Our Lord to perform a miracle for him. He began to suspect that Christ was not the Son of God but only a man who wanted to have great power. So this time he will try to find out the secret of Our Lord's power and greatness. The tempter accordingly spread out before His eyes all the kingdoms of the world and all the great pomp and glory of them. "These," he said to Christ, "are mine; I rule over all of them. Now I will give you power to rule over them, too, if you will only bow down and adore me." "Begone, Satan," said Our Blessed Lord, "it is written: 'The Lord thy God only shalt thou adore, and Him only shalt thou serve.'" Then the devil left Him, and the angels of God came and ministered to Him.



For now the is laid to the

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Luke 3: 9.

And the tempter coming said to him, If thou art the

command that these

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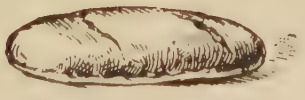
And he answered and said, It is written; Not in



alone

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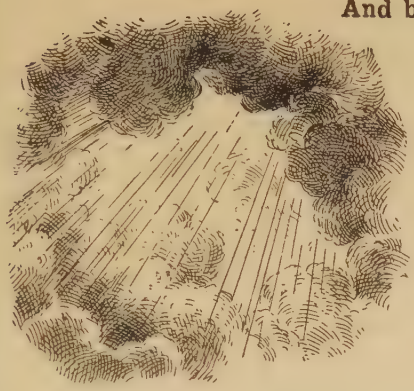
live, but in every

that proceedeth from the mouth of

And behold a voice from



saying,
This is my
beloved

in whom I am well pleased. Matt. 3:17.

And they that were in the

came
and

him saying: "Indeed thou art the Son of God. Matt. 14:33.

And seeing Jesus afar off he

and
adored
him. And
crying with
a loud
voice he
said, What
have I to
do with
thee

the Son of the most high God. I adjure thee by God that thou torment me not.

JESUS AND THE RICH YOUNG RULER.

THE PREACHING OF JESUS

✣ ✣ ✣

What is Baptism?

Baptism is a Sacrament which cleanses us from original sin, makes Christians, children of God and heirs of heaven.

Is Baptism necessary to salvation?

Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.

✣ ✣ ✣

After His Baptism and fast of forty days, Our Lord returned to Nazareth. On His way home He was present at a wedding feast. It was there that He changed the water into wine. By this miracle He showed His great kindness for His friends; and by it He proved that there is no creature of God that is bad. Only the abuse of God's good things are bad. Soon after this first miracle of His, He began His ministry or preaching.

The country in which Christ was born was a very small one; and He did not go outside of it to preach His gospel. He simply went from one place to another for three years, back and forth, back and forth. He began His mission by going down to Jerusalem to the Feast of the Passover. About this time His cousin, John the Baptist, was put in prison. Soon after Jesus began actively to preach. He would commence at Nazareth, His own town; but His own people would not listen to Him. Then He left His home town and went over to the country of the fishermen who lived along the lakes through which the river Jordan passed. One of these was the Lake of Genesareth, also called the Sea of Galilee. On the banks of that lake there was a town which Our Lord liked very much. For this reason they called it His own town. Its name, Capharnaum, "the hamlet of the word," would hint at the reason why He liked it. Around that country He picked up most of His followers or disciples. They were mostly fishermen. For nearly a whole year He remained around Galilee, preaching and doing wonderful things.

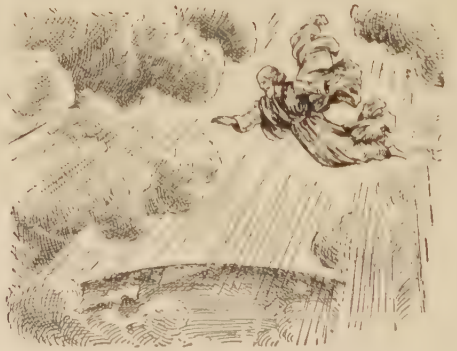
In the spring of the second year He again went to Jerusalem to the feast of the Passover. While there, He did some wonderful things, such as healing the man at the pool who had been sick for many years. He cured also a man who had a withered hand. He then came back again to Capernaum. But He soon had to leave there on account of the wiles of His enemies. But, when He left there, He went out into a hilly country, and from a hill called Thabor, He preached the great sermon called "The Sermon on the Mount." There was where He proclaimed the eight beatitudes.

For the rest of that year, about ten months, Our Lord became very popu-

lar with the common people; but the ruling classes were very much set against Him. He confined His endeavors to the places around Galilee, His native land. The people became very fond of Him, and they used to follow Him everywhere He went, to listen to Him. It was about this time that He fed five thousand of them in the wilderness with five little loaves. (This is a pretty story, and mother will read it to you from Mark VI. 32-44.) It was on this occasion that Our Lord told the people that He was the Bread of Life. He then told them beforehand that He was going to give them His own body and blood as food for their souls. And every day He gives us even now His body and blood for the food of our souls, when we receive Him in Holy Communion.

There were only six months more that He had to live and preach. He visited again the places about His native district, and then He went down to the land of the Jews,—Judaea. The Jews are not the same as the Israelites. The Jews were those who dwelt in the province to the south called Judaea; the Israelites were the great people to whom God had made known His religion. At this time they were spread all over the world. The real Israelites loved Jesus; they clung to Him and wanted on several occasions to make a king of Him. The rich Jews, the Jews who made a living on their religion, were the ones who did not like Christ. Of these Jews there were two kinds then: One class of them made a very great show of being good, but especially of being pure-blooded Israelites. They thought they were pleasing to God as long as they showed themselves above other people. The other class of Jews, at that time, did not care anything about their religion: they did not believe in it. All they cared for was wealth, pleasure, and a good time. These were called the Sadducees, the others the Pharisees. These were the ones that caused the death of Our Blessed Lord.

Our Blessed Lord's teachings are most beautiful: they are the teachings of God made known to us through His Son.



And the Pasch of the was at and

Jesus went up to Jerusalem, and he found in the temple them that sold

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made a scourge of cords, he cast them all out of the

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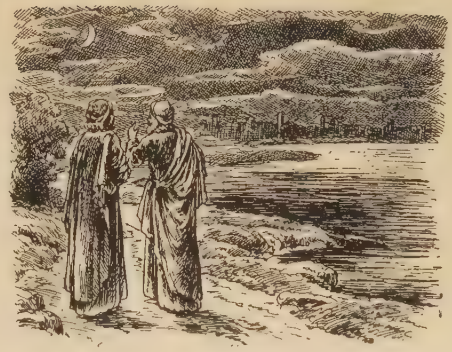
And of

saw 

Simon who was called Peter, and Andrew his brother,

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For they were

And he saith unto them,

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you to be

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And JESUS saith unto him, The

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but the SON OF MAN hath not where to lay his head.

Now there is at

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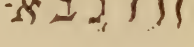

In these lay a great

is named Bethsaida, having

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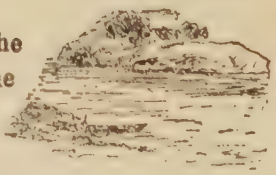
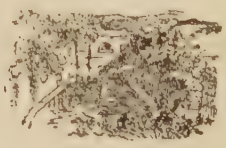


And an

of the Lord descended at certain times into the



and the water was moved.

John 5: 2, 3, 4.

But he said unto them, What man shall there be among you, that hath

and if it

on the

day, will he not take hold on it, and

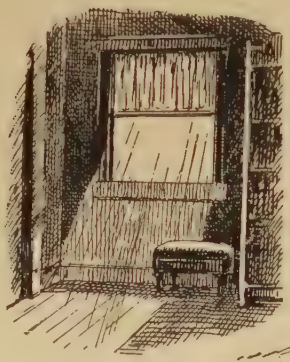
How much better is a

than a

Therefore it is lawful to do a good deed on the sabbath days.

Bible Symbols

Ye are the



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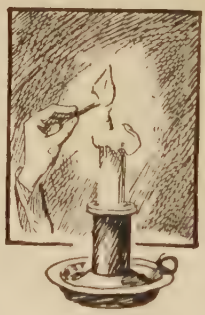
cannot be hidden neither do



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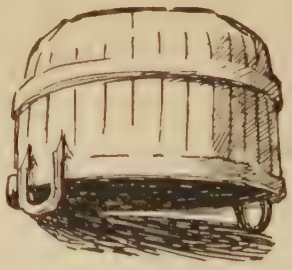

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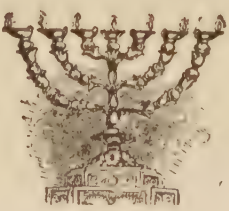
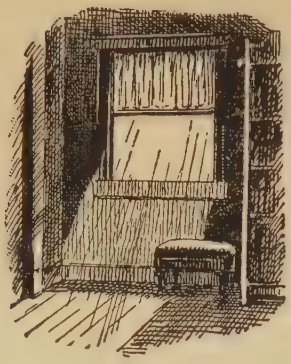
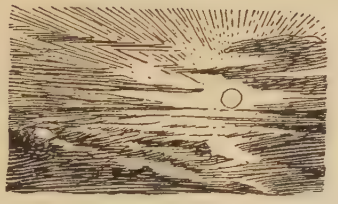


that it may

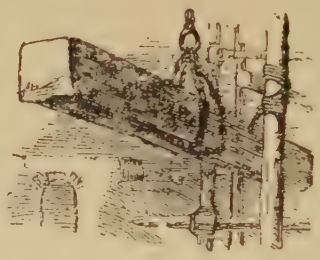
Let your  so



before

that they may see your

and glorify your Father who is in

First the 

out of thine own and then shalt

thou see to cast the mote out of thy brother's

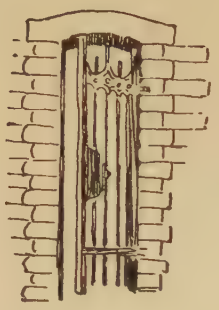
Give not that which is holy to

neither cast ye your

before

lest perhaps they trample them under their and turning upon you they tear you.

Enter ye in at the



for

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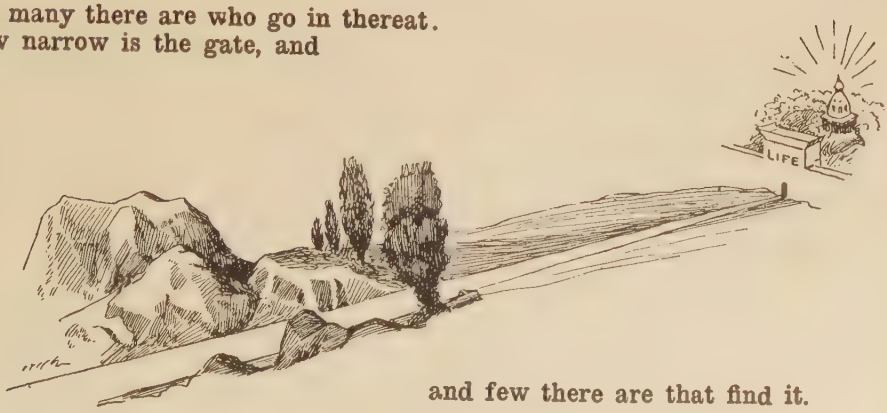
and many there are who go in thereat.
How narrow is the gate, and



and few there are that find it.

By their

s

you shall know them. Do

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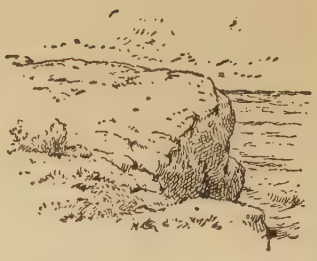
Bible Symbols

Every one therefore that heareth these words of mine, and doeth them, shall be likened to a wise

that built his

upon a



And the

fell, and the

came, and the

blew, and they beat upon that

and it fell not; for it was founded on a

And every one that

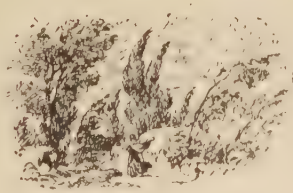
eth these words of mine, and doeth them not, shall be like a foolish

that built his

upon the sand. And the

fell and the

came, and the



s blew, and they beat upon that house; and it

and its fall was very great.

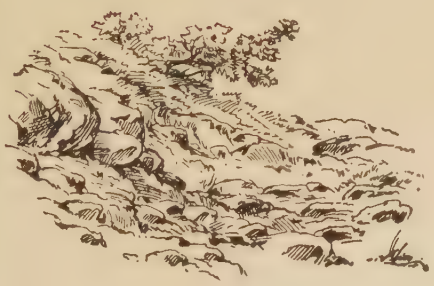
Bible Symbols

Behold the

went forth to sow and whilst he was sowing, some fell by the

and the

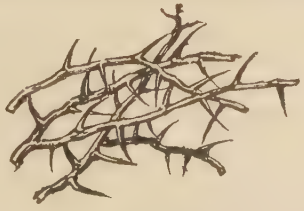
of the air came and ate them up. And other fell upon



where they had not much

and they sprung up immediately because they had no

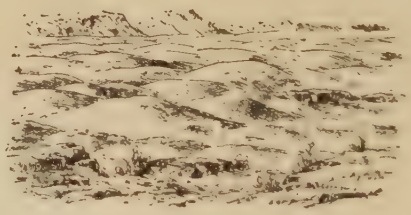
deepness of earth: And others fell among



and the thorns grew up, and choked them.

Matt. 13: 3. 4, 5. 7.

What of you, hath an hundred

and if he shall lose doth he not leave the ninety-nine in the 

and go after that which was lost, until he find it? And coming call together his friends and neighbors, saying to them, Rejoice with me: for I

OR WHAT

Luke 15: 8-9.

THE PRODIGAL SON.

THE PRODIGAL SON

✝ ✝ ✝

Our Lord was very kind to those who were bad. Other people did not like them because they were bad; but Christ was good to them that He might stop them from being bad and make them good like Himself. All He asked of them was to change their mind about their way of living. This change of mind is what is called "penance" in the New Testament. When people do really want to live right and not to do wrong any more, God forgives them and helps them.

During the last months of His life, Our Lord was surrounded by sinners, that is people who had been bad, but who now wanted to become good. He encouraged them in every way He could. He forgave them their sins, and He gave His Apostles the power to forgive sins to those who were sorry for what they had done. But to make such people feel that God loved them, He told them many beautiful stories to show how God loves sinners and wants them to come back to Him. The three nicest are in the Gospel of St. Luke, chapter XV. The first one is about the good shepherd, the next is about a woman who lost a coin, the third one I will tell you. But ask mother to read for you the whole chapter XV of St. Luke's Gospel. It is pretty.

"Once, Our Lord said to them, there was a man who had two sons. The elder boy worked around his father's house and farm, and he loved to stay at home. The younger one always wanted to be away from home. He could not stand being with his own folk, and so he said to himself that he would go away into some strange place where he could have a good time. He never thought how father and mother would feel when he left them. No; he was too selfish to think about anybody but himself. So he went to his father and said to him: Father, give me what is coming to me as my share in what you own. I do not wish to stay with you any longer. His father was grieved; but he gave him his share that was coming to him. The young man got ready, got all his things together, and then started out to go away into a strange country where no one would know him.

While his money lasted the young man spent lavishly on himself and his new friends. He lived a life of wanton pleasure. But it did not take long till all he had was spent. Then there came a famine in the land; food was very hard to get; it was hard even to get work to do. So he hired himself out to a farmer who sent him to keep swine out on his farm. When he was feeding the hogs he was often so hungry that he would have liked to snatch from their troughs some of the husks he fed to them. But he was not allowed to do it, because his master thought more of the hogs than he did of his servant. Then, one day, he began to think of the wrong he had done in

leaving his father's home. Oh! he said to himself, my father is not like this man! How many servants he has who are well fed and well clad; and here I am working for a stranger who lets me die of hunger. What will I do? He thought and thought, and wept and wept. At last he said to himself: I will rise and go back to my father's house. I will say to him: Father, I have done wrong in God's eyes and in your eyes; I am not worthy to be called your son any more; just let me be one of your servants.

So he set out for home. When his father heard that his son was coming back, he shed tears of joy. He went out to meet him while he was yet far away from home. When he saw his son, he ran up to him, threw his arms around his neck and kissed him. Then the son said to his father: "Father, I am not worthy to be your son any more; I have done wrong before God and before you; do not call me your son, only let me be a servant of yours." But his father would not listen to him; he would not even think of what he had done. All he could think about was the pitiable condition in which he saw his son. And when they reached the house, calling his servants, he said to them: "Go quickly and bring clothes for my boy; bring the best robes in the house; put his ring upon his hand and put shoes upon his feet. And then go out and kill a fat calf, and we shall have a great supper, and we will make merry: for my son who was lost is found." All was done as the father commanded, and they had a great feast in honor of his son's return.

The elder boy, who was out working in the fields, had not come in in time for the banquet. And, when he drew near the house, he heard the sounds of music and singing and dancing. He asked one of the servants what it was all about. "Why," said the servant, "your brother is home again, and your father has ordered a big time over it." The elder son was very much grieved and angered at his father's way of acting, and he would not go into the house. Then the father came out and tried to coax him to come in. But he pouted and upbraided his father. "Here," he said, "I have been all my life with you; I have worked hard for you, and I have always done what you told me; and you have never had a kid killed to give me a dinner. But here is a lad who left you and went away and disgraced himself and you and me, and when he comes home after all that, you have a calf killed and give him a banquet." This jealousy made the poor father feel very bad: he wanted his favorite son to be like himself, loving and big-hearted. "No, son," he said to him, "you are not right in what you say. You know you have always been with me a good son, and all that I have is yours; anything you ever wanted you could have it without asking for it. But now your brother is come back; he is your brother and you should be glad he has given up his wicked ways; he was as one dead and now he is alive again; he was lost and now he is found; he was a disgrace to us but now he is going to be an honor to us again."

The father in this story represents God, who is **Our Father in heaven.**

And the said to his Bring forth quickly

the first robe, and put it on him, and

put a on his

and

on his And bring hither the fatted and kill

it; and let us eat and make merry.

RAISING OF JAIRUS' DAUGHTER.

THE MIRACLES OF JESUS

✣ ✣ ✣

During the three years of His ministry, Our Lord Jesus Christ did many wonderful things to show that He was sent of God. These wonderful things were above the power of an ordinary man to do, and could be done only by the power of God. Such wonderful things are called miracles. By them God shows His unbounded power over all nature, and in this way He let people know that His messengers who did those things were really sent by Him.

Most of our Lord's miracles were done for the benefit of those who were in suffering: He cured those who were sick, He gave sight to the blind; He made the lame walk; He made the deaf hear; He raised the dead to life. Every good Catholic should read the life of Christ in the gospels. These gospels are short sketches of Christ's life. They are four in number: one by Matthew, one by Mark, another by Luke and the fourth by John. We should read all four of them to learn all about Our Lord.

Leprosy is an awful disease. Those who have it are eaten away till they die. There is no cure for it. Once a man who had that disease came to Our Lord and asked to be cured. Our dear Lord said to Him: "Yes, it is my wish; be cured." And at once the man was cured. At another time a man who had the palsy was brought to Him. A man that is palsied cannot move. When Jesus saw that this man's friends were in earnest and believed that He could cure him, He told the palsied man to pick up the couch on which he lay and go home. The man did so. Another day a captain of the army came to Him. He was a pagan. He said to Our Lord: Master, my son is very sick. I am not worthy that you should come down to my house; but I know that if you just say the word my boy will be cured. Our Lord told him to go home, and when he got home, he found the boy well. On another occasion, Our Lord was entering into a town called Naim. As He was going in, a crowd was going out, carrying the dead body of a young man. His mother was with the funeral; his father was long since dead. When Our Dear Lord saw the poor mother crying, He stopped those who were carrying the coffin. "Get up, young man," He said to the dead boy. Then the young man sat up. Those who were bearing him to the grave were astonished; but they helped him to get ready and go home with his mother.

One night the Twelve Apostles were with Our Lord. They were in a boat on the lake of Galilee. He was fast asleep, when a great storm came up. The Apostles were tugging at the boat, and they were very much afraid that they were going to be drowned. At last, they wakened Our Blessed Lord, telling Him, "Lord, save us, we are lost." He said to them: "Why are you afraid? Do you not believe?" Then He stood up and made a sign to the storm, and it was calmed.

But one of the nicest things Our Lord did for the sick was when He raised from the dead a young girl. Her father's name was Jairus; he was the prince of a Jewish community at Capharnaum. He came to Our Lord and said to Him: "Master, my daughter is dying; but, if you come down, you can cure her." Jesus, who was taking dinner at the time, arose at once and started off with Jairus. As He was going out, a woman who had been suffering for twelve years, touched the hem of His garment and was healed. When Our Lord came to the house, the girl was dead. There were some people there who were weeping and making a fuss. Our Lord told them to go out. Then He took the young girl by the hand and told her to get up. She arose, and He gave her over to her good father and mother.

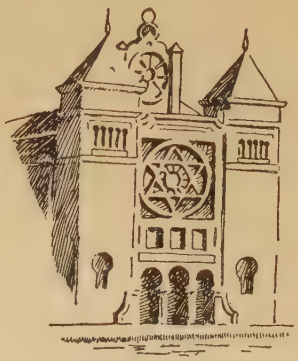
Some time after that, Our Lord was preaching to the people. He was out in the fields. After preaching one place, He would go ahead and preach in another place. And in this way, He passed from one place to another. Some of the people liked to listen to Him so much, that they went after Him from one place to another, till at the end they had gone with Him for three days. He knew they were hungry, and He wanted to give them something to eat. But there was nothing where He was: there were very few people there, for it was a wild place. One of those who were with Him had five little loaves. He told Our Lord He could have them. This was a generous act; and Our Lord took the five loaves; He blessed them, and every one of the five thousand people who were with Him ate all they wanted. Not one was hungry; and even there were leavings of the five loaves after they had all eaten. The next day He explained to the Jews who had followed Him, that this miracle was a foretaste and a sign of the wonderful bread which He would later give,—"the most Holy Eucharist."

Later on, He cured a man born blind; He cured a poor blind man near Jericho who shouted at Him as He was passing; He cured a man who was suffering from the dropsy; He cleansed ten lepers who came running to Him for help. But one of the miracles that caused His enemies to persecute Him most was the raising of His friend Lazarus from the grave. Lazarus and his two sisters, Mary and Martha, were great friends of Our Lord. He used to stay at their house very often. When Jesus was away from their house, Lazarus died. Mary and Martha then sent word to Our Lord. He came back to their house in Bethany. Lazarus was already three days dead. Mary and Martha did not expect that their friend was going to do anything for them. Then Our Lord went to the grave. He called out: "Lazarus, come out." Lazarus sat up in his grave, and his sisters brought him again alive. This was the last miracle that Our Lord did before He was put to death.

Anyone who believes in a real God, believes in the possibility of miracles. God made everything; He keeps everything in life and motion. His power continues over all things in keeping them as it held them when they were created.

And, behold, there came a man whose name was Jairus, and he was a

of the



and he

beseeching him that he would come into his

for he had only one

almost twelve years old and she was dying. But he

cried out saying, Maid arise, and her spirit returned and she

immediately and he bade them give her to eat.

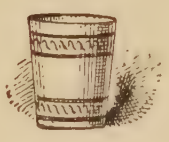
Luke 8: 41, 42, 54, 55.

And whosoever shall give to

to

of these

a



of cold

only in the name of a

Amen I say unto you, he shall not lose his

Bible Symbols

When

therefore had lifted up his

and saw that

a very great

cometh unto him, he said to Philip, Whence shall we buy

that these may

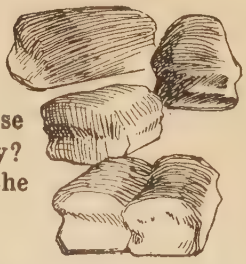
There is a

here, that hath five

barley-

and two

but what are these among so many? And Jesus took the



to them that were sitting. In like manner also of the fishes as much as they would.

and when he had given thanks, he

John 6: 5, 9, 11.

and I will

you. Take up

and

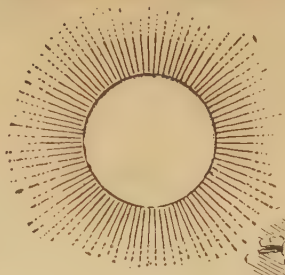
because I am meek and humble of heart and ye shall find

to your souls, for my yoke is sweet and my

Matt. 11: 28-30.

Bible Symbols

And he was transfigured before them and his face did shine as the



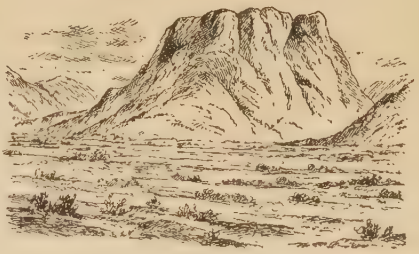
and his

became white as

And after six days Jesus taketh with him

Matt. 17-2.

and James and John and leadeth them up into a high



apart by themselves and was transfigured before them.

Mark 9:1.

And whilst He

the shape of his countenance was altered and his raiment became white and glittering.

Luke 9:29.

and as he was yet speaking behold a bright cloud

them. And lo a voice out of the cloud saying, This is my beloved Son in whom I am well pleased, hear ye him.

Matt. 17:5.

THE CHURCH, THE KINGDOM OF GOD

✣ ✣ ✣

Q. Which are the means instituted by our Lord to enable men at all times to share in the fruits of the Redemption?

A. The means instituted by our Lord to enable men at all times to share in the fruits of the Redemption are the Church and the Sacraments.

Q. What is the Church?

A. The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head.

Q. Who is the invisible Head of the Church?

A. Jesus Christ is the invisible Head of the Church.

Q. Who is the visible Head of the Church?

A. Our Holy Father, the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church.

Q. Why is the Pope, the Bishop of Rome, the visible Head of the Church?

A. The Pope, the Bishop of Rome, is the visible Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church.

Q. Why did Christ found the Church?

A. Christ founded the Church to teach, govern, sanctify, and save all men.

Q. Are all bound to belong to the Church?

A. All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.

—"Council of Baltimore."

✣ ✣ ✣

One of the chief things Our Lord preached about was the "kingdom of God" or the "kingdom of heaven." He spoke about it and made many comparisons by which to teach men what it was to be. It was to be a religious society, distinct from the Jewish religion, and its end was to teach and keep and spread the doctrines which He came into the world to make known.

He had taught only in a very small country; He had not even reached the greater part of His own countrymen. You will remember that only a very slight portion of the Israelites had returned from their captivity; the great portion of them was scattered all over the world, far away from the country where Christ was born and taught. These, too, had to be reached. And not only the Israelites, but all the other peoples as well were to be saved by Christ.

Our Lord could save them only by teaching them His doctrine and making them a part of His church or kingdom. And this could be done only by send-

ing men to continue His work. These men are called Apostles, that means "men sent." They were to form a kind of kingdom over which one of them was to rule in Christ's own stead. This kingdom was not to be confined to one country or two countries; it was not to be different in this country and that country. It was to be the same everywhere, and have the same rulers everywhere, no matter who were the rulers of the different countries. That is the reason we call the Church Catholic, a word meaning "everywhere the same."

Our Lord talked often of the "kingdom of heaven," His kingdom which "is not of this world." In one place He compared it to a grain of mustard seed, to show how it was to spread all over the world; in another place He says it is like a hidden treasure, to show that only those who have received the gift of the true faith can belong to it; again in another place He says it is like a net thrown into the sea and catching all sorts of fish, big and little, good and bad;—this was to show that all those who have received the gift of the faith are not faithful to it. When speaking of the poor in His sermon on the mountain, He said "that the poor were blessed because they would lay hold on the kingdom of heaven"; a week or two before His death, when a rich young man had refused to follow Him, He told His disciples that "the rich could scarcely come into the kingdom of heaven." All this to show that the men and women who want to live lives according to what pleases them in this world, are unfit to belong to God's Church.

He speaks of the Church as of a shepherd's fold. He is the shepherd, and we are the sheep. This is a very pretty comparison. Ask mother to read to you about the shepherds over in the country where Our Lord was born and lived. Then you will understand what this comparison means.

The Church which Christ founded must always be the same. Our Divine Lord was God; He knew that what He taught was true; what is true does not change. But men have different views of things at different times. If you walk around a mountain, you see the same mountain all the time; but, as you go on, you see the mountain from a different viewpoint at every step. Truth is the mountain,—God, who never changes. The Church is the one who is our guide as we go around that mountain. From her we learn what we must think of the unchanging truth which God has given her to keep.

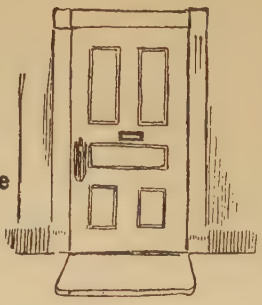
Another parable he proposed to them, saying,

The dom of

is likened to good in his

But his enemy came and over- sowed cockle among the wheat, and went his way

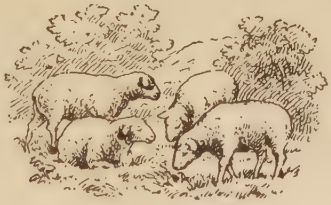
therefore said to them again. Amen, Amen, I say unto you, I am the



of the

All others as many as have come are

and the

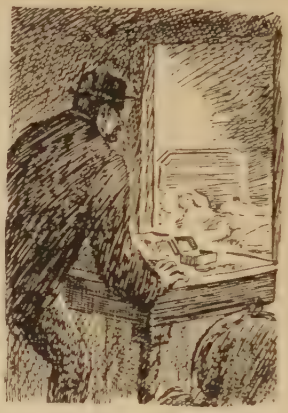


heard them not.

I am the door:

By me if any

he shall be saved and he shall go in and go out and he shall find

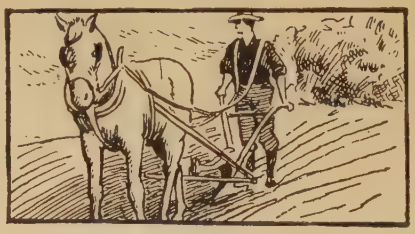
The cometh not unless to 

and to and to

I am come that they may have life and may have it more abundantly.

I am the good shepherd giveth his life for his

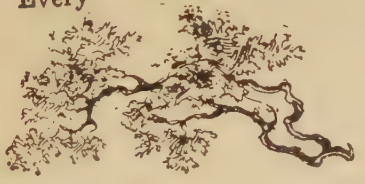
I am the true



and my Father is the

in me that beareth not

Every



he will take away: and every

he will

it, that it may bring forth more

Thou hast set him over the works of thy

thou hast put all things under his

All

and

besides also the beasts of the

The

of the air, and the

s of the

that pass through the paths of the sea.

THE LAST SUPPER.

THE INSTITUTION OF THE EUCHARIST

✣ ✣ ✣

What is the Holy Eucharist?

The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of Our Lord Jesus Christ under the appearances of bread and wine.

When did Christ institute the Holy Eucharist?

Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

✣ ✣ ✣

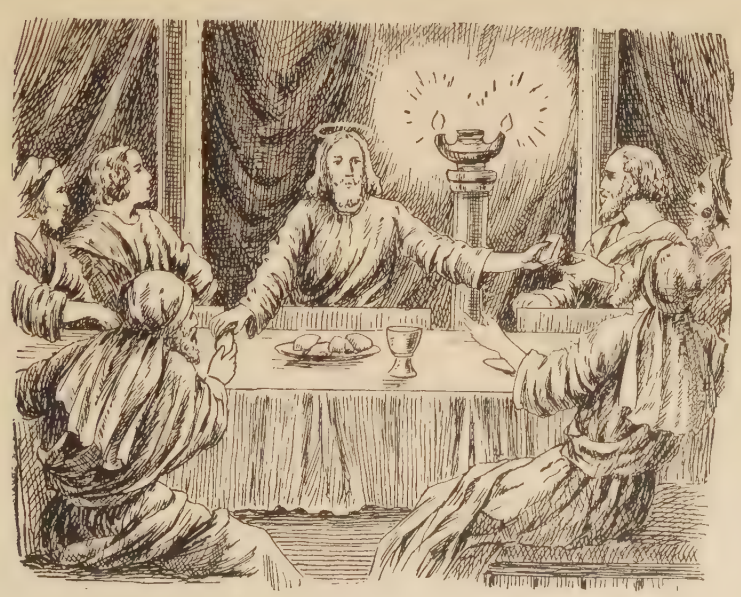
About a week before He was put to death, Our Lord was called back from the country beyond the Jordan to come to His friends' house, because Lazarus was sick. We have seen how He raised Lazarus from the dead. This miracle brought Him great fame, and crowds of people flocked out to see Him. After the Sabbath day, He went up to Jerusalem for three successive days; and there He taught and put His enemies to shame. The fourth day He did not go to Jerusalem, but rested all day at His friends' house in Bethany. That was Wednesday. Thursday night He went up to Jerusalem to have supper at the house of another friend. All His Apostles went with Him, because at that supper He was to eat the lamb called the Passover lamb.

While the Apostles were sitting with Him at table, He took some bread, blessed it and broke it; and He gave it to them, saying: "Take and eat,—this is my body." And then He took a chalice with wine in it; and He gave thanks, and then gave it to His disciples, and said: "Drink all of you of this; this is my blood, which shall be shed for the remission of sins." When they had eaten and drunk, He said to them: "Do this in memory of me."

The Apostles were not one bit astonished at what He said to them. They understood that He was God, and that He could do such wonderful things. Besides, they had not forgotten the day after the multiplication of the loaves, when He insisted that He would give them His flesh to eat and His blood to drink. On that occasion Christ demanded a great act of faith from all those who had followed Him. They believed that He was a great man; but that was not enough, He wanted them to believe that He was God. "They said to Him: What must we do to work the works of God? And He said to them: This is the work of God that you believe in him whom He hath sent." Then they asked Him for a sign like that given by Moses, who gave the people Manna to eat while they were in the wilderness. It was then that Our Lord told them plainly that He "was the true bread that cometh down from heaven." But they murmured at Him because He said He was the true bread from heaven.

Then He said to them: "I am the living bread that is come down from heaven. The bread I will give you is my flesh for the life of the world." And they said among themselves: "How can this man give us his flesh to eat?" Then Jesus insisted, and said: "Indeed, I tell you, unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you." The Jews became disgusted with Him and went away. Some of His disciples, too, left Him, saying: "This is a hard word, and who can believe it?". Then the Apostles came to Him, and He said to them: "Do you, too, want to go away?" Here Peter showed his great faith. "Where could we go, master, he said: you have the words of life everlasting?"

No wonder, then, that the Apostles believed what Our Blessed Lord said and did at the Last Supper. The Church from the time of the Apostles has ever taught the same thing: Jesus Christ, the Son of God, is whole and entire under the appearance of bread and wine in the Eucharist. It "is a hard word, and who can believe it?" Christ told the Jews the answer: "No man can come to me unless the Father, who hath sent me, draw him." The Eucharist is the great mystery of faith. No use in trying to divide God's word; if Christ is right in one thing, He is right in all. We believe He is God; we believe He is in the Most Holy Sacrament of the Altar.



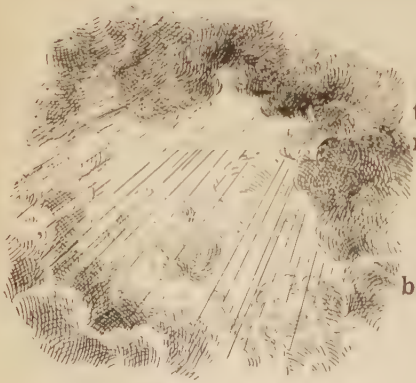
Then

said to them: Amen, Amen, I say to you

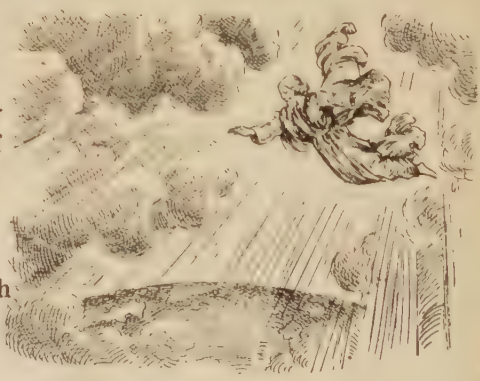
gave you not

but my Father giveth you the true bread from Heaven. For the bread of God is that which cometh down from Heaven and giveth life

to the world. This is the bread which cometh down from



that if any man eat of it he may not die. I am the living bread which came



Then Jesus said to them: Amen, Amen, I say unto you: Except you

the flesh of the Son of Man and

his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting

and I will raise him up on the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him.

John 6. 54 - 57.

And taking bread he gave thanks and brake and

saying, This is my body which is given for you. Do this for a commemoration of me.

THE PASSION

✝ ✝ ✝

What did Jesus Christ suffer?

Jesus Christ suffered a bloody sweat, a cruel scourging; He was crowned with thorns and was crucified.

Why did Christ suffer and die?

Christ suffered and died for our sins.

✝ ✝ ✝

After He had taken supper with His Apostles, Our Lord left His friend's house, which was in the city of Jerusalem. From there Judas had gone to the house of the High Priest close by, to ask from Our Lord's enemies the money they had promised him if he betrayed his Master. They gave it to him; and then he told them to follow him and he would show them where Jesus was gone. Our Lord had gone out the south gate and walked down the Valley of Josaphat to a grove on the side of a hill called Mount Olivet.

There He entered a garden called Gethsemane, a word meaning "the oil-press." He left eight of His disciples at the gate, but He took with Him Peter, James and John, and went in with them far into the garden. When there, He told Peter and his two companions to remain where they were while He went on about a stone's throw from them. He fell upon His face to the ground, and He prayed earnestly to His Father. "Father," He said, "if it is possible, take this chalice away from Me that I may not drink it." He prayed three times for the same thing; and each time He came back to where the three Apostles were, and found them asleep. He chided them for being so slothful and sleepy; and while He was talking with them, Judas came into the garden with a band of men armed with sticks and swords. They came to arrest Jesus; and so that they would not take the wrong one, he told them that he would kiss the one they were to arrest. So, coming up to our Lord, Judas kissed Him. Judas, who betrayed his Master with a kiss, is the symbol of the very lowest and worst kind of man.

From the garden of Gethsemane Jesus was led to the house of the High Priest. There the Scribes and the Pharisees and the Priests were gathered in counsel to plan how they could do away with Christ. They called in men who swore falsely against Our Lord: they accused Him of many things, but they could not prove any of them. Then the High Priest asked Jesus if He was really the Christ. He answered that He was. Upon this, the whole assembly tore their garments and cried out: "He has blasphemed; we do not need any more witness against him." Then the rough soldiers began to strike Jesus in

the face, and spit at Him; they jeered at Him, and hitting Him on the head and face, they would say to him: "Now, prophet, tell us who hit you."

That night Our Blessed Lord was subjected to the very vilest treatment; but what made Him suffer most was the denial of Peter. Peter had been made by Him the prince of the Apostles; He had made him head of the Church which He had founded. Yet Peter denied that he had ever known Jesus. Christ looked at Peter with a fond look; their eyes met, and at once Peter began to weep and cry. We are told that he wept for the rest of his life, till his tears had worn furrows in his cheeks.

In the morning the Jews went to the Roman Governor to ask him to condemn Christ to death. They did not have the power to do so themselves. Pilate was the Governor's name. He was a pagan and did not know anything about what the Jews believed. He was not willing to put Our Lord to death; but the Jews insisted. He then, to please them, had Christ cruelly whipped with scourges. But this only increased the fury of the Jews; and Pilate at last consented to let them hang Jesus upon a cross. This was a very cruel death. They nailed Him to the cross, driving big nails through His hands and feet. On either side of Him they crucified a thief. One of these thieves professed his belief that Jesus was innocent, and that He was a king of the world to come. Christ promised the thief that he should be with Him that day in paradise.

For three long hours Our Lord hung upon the cross. Just think what suffering! During all this time, His enemies insulted Him and mocked Him. "Come down from the cross now," they said, "if you are the Son of God. Oh! you who said you could destroy the Temple and in three days build it up again, now show that you are pleasing to God: save yourself, as you saved others." But meanwhile Our Lord prayed for His enemies, saying: "Father, forgive them, they know not what they do."

During the three hours of Our Lord's agony on the cross, the whole earth was enveloped in darkness, the earth quaked, the rocks split in pieces, and the dead arose from their graves and returned to their former homes and appeared to their relatives. Then a rich man called Joseph went to the Governor and asked that he be allowed to take down the body of Christ from the cross and bury it. Pilate gave him permission, and he went back and laid the body of Our Lord in his own new monument which was hewn out of one large rock. He rolled a huge rock against the opening to the tomb, and then went to his home. But the Pharisees were afraid that Christ's disciples might come and steal the body of their Master; so they asked Pilate to have soldiers placed there to guard the tomb. So the soldiers came, put the seal of the Roman Empire on the rock, and remained there on guard.

And the disciples going, did as Jesus commanded them. And they

and

and made him

and a very great multitude

and others

and

and the

that went before, and that followed, cried, saying. Hosanna, to the Son of David. Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

From that time Jesus began to show to his

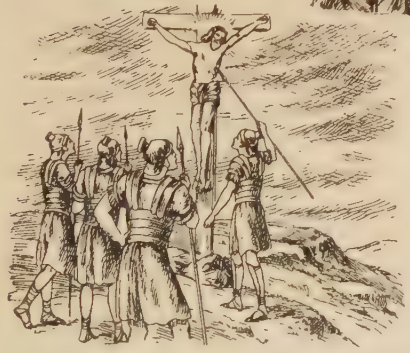
that he must go to

and suffer many things from the ancients and

and chief

and be put to death and the third day rise again. Matt. 16, 21. Behold we go up to Jerusalem and the Son of Man shall be

to the chief priests and the scribes and they shall condemn him to death. Matt. 20:18. And after they had



him they divided his garments

that it might be fulfilled which was spoken by the prophet saying, They divided my garments among them and upon my vesture they cast lots. Matt. 27: 35.

Joseph of Arimathea went to

and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph

it up in a clean linen cloth and laid it in his own new monument which he had

out in a

Matt. 27:58-60.

GOLGOTHA.

GOLGOTHA

✣ ✣ ✣

On page 187 the history of this picture is told. The scene is called Golgotha, or the place of the Crucifixion. It is also called Calvary. You will notice that many of the Christian cemeteries are called after this spot. Some say that it was a place set aside for the execution of criminals, and some say that it was a burial place. Anyway, it was outside the city of Jerusalem, and it was on a hill opposite that on which Isaac was to be immolated by Abraham, his father. You remember? There our Lord and God, Jesus Christ, the Redeemer of mankind, was put to death in the most cruel fashion.

Our Lord was crucified by order of the Roman Governor, Pontius Pilate. Owing to their condition as a subjugated people, the Jews of Jerusalem could not condemn any one to death. They had courts in which they could administer justice both religious and civil, but they could put no one to death without the imperial sanction. So when Christ was condemned to be crucified, he was led to the usual place of execution.

In this country criminals who are condemned to die, as a rule, are hanged. This was the old English way of putting criminals to death. In some countries they are shot, in others they are decapitated, i. e., their heads are cut off. Now in some parts of the United States they are killed with an electric current, or, as we say, electrocuted. But the old Romans crucified their criminals; that is, they took two beams, one long one and one short one; they nailed one across the other in proper position so that the long one could be set up in the ground and the criminal's hands could be nailed or tied to the cross or short one and he be allowed to hang that way until he died. The two beams so arranged were called a cross, and the one so condemned to death was said to be hanged on the cross, or crucified.

The name of the one crucified was always written on a piece of plank or slab which was nailed over his head. Pilate ordered this done in the case of Our Lord. The inscription read, *Jesus Nazarenus Rex Judaeorum*, i. e., Jesus the Nazarene, the King of the Jews. It was written in Latin and Greek and Hebrew. The letters I. N. R. I. are the initials of this inscription. You see them over the Catholic crosses or crucifixes. Catholics represent Christ dying on the cross: this representation they call a crucifix. The crucifix was in use from the first ages of Christianity; the later objections of the Reformers are founded on a maudlin judaizing sentiment rather than on Christian tradition.

Beside the cross stood Mary, the mother of Jesus, and St. John and some of the holy women who had ministered to Christ during His life.

The

and the Pharisees came together to

saying: Sir we have remembered that that seducer said while he was yet alive: After three days I will rise again. Command therefore the

to be

until the third day lest perhaps his

come and steal him away and say to the

He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a

go guard as you know. And they departing made the sepulchre sure sealing the stone and setting guards.

Matt 27: 62-66.

THE RESURRECTION AND ASCENSION

✣ ✣ ✣

On what day did Christ rise from the dead?

Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.

How long did Christ stay on earth after His resurrection?

Christ stayed on earth forty days after His resurrection to show that He was truly risen from the dead, and to instruct His Apostles.

✣ ✣ ✣

Christ's body remained in the grave from Friday evening till Sunday morning. Early in the morning of Sunday, there was an earthquake; and an angel of God came down from heaven and rolled back the great stone from the gate of the tomb. The soldiers who were guarding it were stricken with terror and became as dead men. As soon as they recovered they ran back to Jerusalem to tell those who had sent them there to watch. This alarmed the Pharisees and Priests, and they bribed the guards to say that, while they were asleep, Christ's disciples came and stole His body.

But the same morning, very early, Mary Magdalen and other holy women came out to see the tomb. They had brought with them precious spices and perfumes with which they wanted to anoint the body. They were saying among themselves, Who will roll back the great stone for us, that we may get into the tomb? But when they had come to the place, they saw the stone already rolled back. Mary, who loved Our Lord with all the fondness of a great woman's heart, was sure her Master's body was taken away. She shuddered with utter sorrow and fear; and she turned back to rush and tell the Apostles. She met the gardener, as she thought, and she asked him, Did you take away the body? All the answer she got was: Mary! She knew the voice: It was Jesus Himself. She fell down at His feet to kiss them; but Jesus would not let her. He said: Go back and tell Peter and the others: I am risen; I am no longer among the dead. In the meantime the other women had gone into the tomb. There they saw an angel who told them that Christ was risen, and that they should go and tell the others. When Peter and John heard the news, they set out running for the tomb. John was younger than Peter and could run faster; so he reached the tomb first; but he waited at the door for Peter. Peter went in and John after; and all they found were the linens in which the body had been wrapped.

For forty days Christ appeared at different times and places to His disciples. It was on one of these occasions that He instituted the Sacrament of

Penance and gave His Apostles and their successors the power to forgive sins. They were all shut up in an upper room of a house in Jerusalem. The doors were bolted fast. Jesus came and stood in their midst and said to them: "Peace be to you." He then showed them the wounds in His hands and side. Then again He said to them: "Peace be to you. As the Father hath sent me I also send you. And when He had said this, He breathed upon them; and He said to them: Receive ye the Holy Ghost: Whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained."

It was during these forty days that, on another occasion, He confirmed Peter's authority over the other Apostles and over the whole Church. He gave Peter a chance to profess his love for Him three times. Each profession of love was rewarded with an addition of power. Then it was that Christ told Peter: "Feed My lambs; feed My sheep."

At the end of the fortieth day Jesus led His disciples out to a hill near Bethany. There in presence of all of them He was taken up into heaven. This is called the Ascension. "And the Apostles, adoring, went back into Jerusalem with great joy. And they were always in the Temple, praising and blessing God. Amen."

On the evening of the

as it

on the first day of the week there came Mary the Magdalene and the other Mary to see the

And behold there was a great earthquake For an

of the Lord descended from heaven and coming

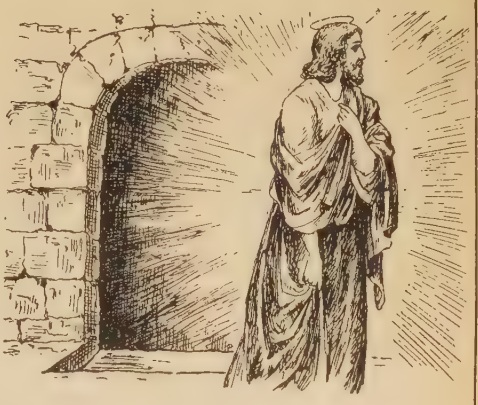
and

And the

answering said to the

Fear not you for I know that you seek Jesus who was

He is not here for he is



As he said, Come and see the place where the Lord was laid, and going quickly tell ye his

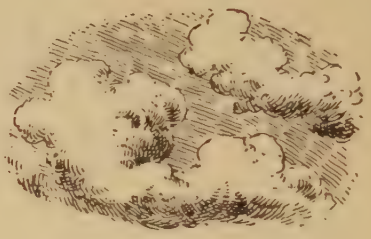
that he is risen and behold he will go before you into

there you shall see him. Lo, I have foretold it to you.

Matt. 28: 5-7.

And when he had said these things,

and a



received him out of their sight. And while

behold

stood by them in white

THE DESCENT OF THE HOLY GHOST.

THE DESCENT OF THE HOLY GHOST

The day of His Ascension into heaven Our Lord commissioned His apostles to teach His doctrine to all men at all times and in all places. "All power," He said to them, "is given me in heaven and on earth: go, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have told you; and behold I am with you all days even to the consummation of the world."

Yet He warned them not to leave Jerusalem until they had received the Spirit of Truth promised them by the Father. So they returned to Jerusalem and abode at the place of the Last Supper; where "they persevered with one mind in prayer together with Mary the mother of Jesus." Now, fifty days, or seven weeks after the feast of the Passover, the Jews celebrated the "feast of the harvests" or the "feast of weeks." With them it was a great feast, and they came to Jerusalem from all parts of the world to assist at the solemn services in the temple. The Greek Jews called the feast Pentecost or the Fiftieth Day. That year immense crowds had come to the feast.

The apostles, as we have seen, were living at the place of the Last Supper and were all gathered in prayer, "when suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it rested upon every one of them. And they were all filled with the Holy Ghost, and they began to speak in divers tongues, according as the Holy Ghost gave them to speak."

On page 109 you will find the story of the dispersion and exile of the Hebrew people. They had been scattered all over the world; they had long since lost their venerable language and had adopted the languages of the countries in which they lived. Now, those who were gathered in Jerusalem had come to worship the one true God of their fathers; "they were God-fearing men from every nation under the sun"; but they were, for the most part, ignorant of the language of their fathers, in which the praises of their God were sung. It would have been impossible for the apostles to make them understand the message which Christ had commissioned them to bring to His people. So by the wonderful working of the Holy Spirit the words of the Apostles became intelligible to each and every one of those people. This is what is meant by the "gift of tongues." Over three thousand persons were instructed in the teachings of Jesus Christ and baptized by the Apostles on that one day of Pentecost.

Who also said, Ye

of

why stand ye

This

who is

from you into

shall so come

as ye have seen him going into heaven.

Amen, I say to you, whatsoever you shall

upon earth shall be bound also in heaven, and whatsoever you shall

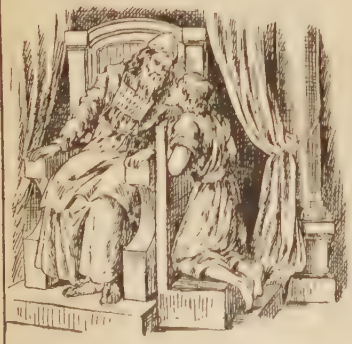
upon

shall be loosed also in

Matt. 18.18.

Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained.

John 20: 22, 23.



therefore your sins one to another and

for one another.

Jas. 5:16.

GRACE AND THE THEOLOGICAL VIRTUES

✣ ✣ ✣

Q. Which are the chief effects of the Redemption?

A. The chief effects of the redemption are two: The satisfaction of God's justice by Christ's sufferings and death, and the gaining of grace for men.

Q. What do you mean by grace?

A. By grace I mean the supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.

Q. How many kinds of grace are there?

A. There are two kinds of grace, sanctifying grace and actual grace.

Q. What is sanctifying grace?

A. Sanctifying grace is that grace which makes the soul holy and pleasing to God.

Q. What do you call those graces or gifts of God by which we believe in Him, hope in Him, and love Him?

A. Those graces or gifts of God by which we believe in Him, hope in Him, and love Him, are called the Divine virtues of Faith, Hope, and Charity.

Q. What is Faith?

A. Faith is a Divine virtue by which we firmly believe the truths which God has revealed.

Q. What is Hope?

A. Hope is a Divine virtue by which we firmly trust that God will give us eternal life and the means to obtain it.

Q. What is Charity?

A. Charity is a Divine virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.

Q. What is actual grace?

A. Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good.

Q. Is grace necessary to salvation?

A. Grace is necessary to salvation, because without grace we can do nothing to merit heaven.

Q. Can we resist the grace of God?

A. We can, and unfortunately often do, resist the grace of God.

Q. What is the grace of perseverance?

A. The grace of perseverance is a particular gift of God which enables us to continue in the state of grace till death.

"Council of Baltimore."

If I speak with the tongues of

and of

and have not

I am become as sounding brass, or a

And now there remain

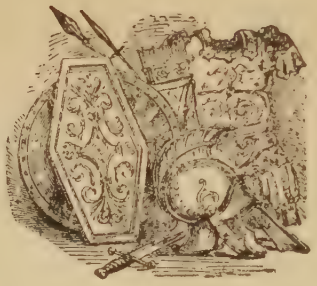
and

these

but the greatest

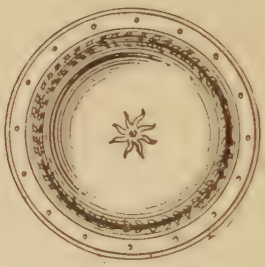
of these is

Put you on the



of God. Having on the

of justice. In all things taking the



of faith, wherewith ye shall be able to extinguish all the fiery

of the most wicked one. And take unto you the

of salvation and the

of the Spirit, (which is the word of God.)

PRAYER

* * *

Q. Is there any other means of obtaining God's grace than the Sacraments?

A. There is another means of obtaining God's grace, and it is prayer.

Q. What is prayer?

A. Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body.

Q. Is prayer necessary to salvation?

A. Prayer is necessary to salvation, and without it no one having the use of reason can be saved.

Q. At what particular times should we pray?

A. We should pray particularly on Sundays and holy days, every morning and night, in all dangers, temptations, and afflictions.

Q. How should we pray?

A. We should pray, 1st, With attention; 2d, With a sense of our own helplessness and dependence upon God; 3d, With a great desire for the graces we beg of God; 4th, With trust in God's goodness; 5th, With perseverance

Q. Which are the prayers most recommended to us?

A. The prayers most recommended to us are the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, and the Acts of Faith, Hope, Love, and Contrition.

Q. Are prayers said with distractions of any avail?

A. Prayers said with wilful distractions are of no avail.

—"Council of Baltimore."

May the mercies of the

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and it shall be

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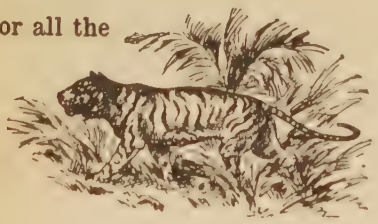
from thy

For all the

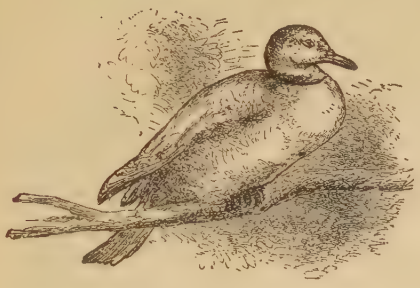


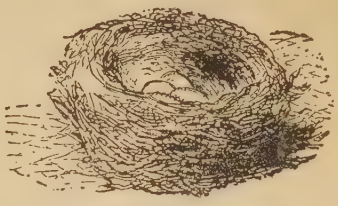
s of the forests are mine; the

on the

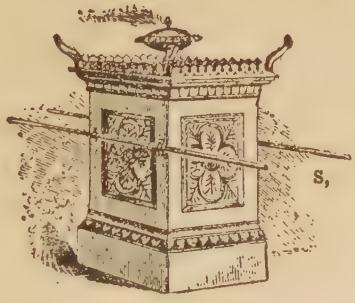
s and the oxen.

For the hath found herself a and the



a 

for herself where to lay her young; Thy



s, O

of Hosts My and my

THE SACRAMENTS IN GENERAL

✝ ✝ ✝

Q. What is a Sacrament?

A. A Sacrament is an outward sign instituted by Christ to give grace.

Q. How many Sacraments are there?

A. There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Q. Whence have the Sacraments the power of giving grace?

A. The Sacraments have the power of giving grace from the merits of Jesus Christ.

Q. What grace do the Sacraments give?

A. Some of the Sacraments give sanctifying grace, and others increase it in our souls.

Q. Which are the Sacraments that give sanctifying grace?

A. The Sacraments that give sanctifying grace are Baptism and Penance; and they are called Sacraments of the dead.

Q. Why are Baptism and Penance called Sacraments of the dead?

A. Baptism and Penance are called Sacraments of the dead, because they take away sin, which is the death of the soul, and give grace, which is its life.

Q. Which are the Sacraments that increase sanctifying grace in our soul?

A. The Sacraments that increase sanctifying grace in our soul are: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living.

Q. Why are Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living?

A. Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called Sacraments of the living, because those who receive them worthily are already living the life of grace.

Q. What sin does he commit who receives the Sacraments of the living in mortal sin?

A. He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.

Q. Besides sanctifying grace do the Sacraments give any other grace?

A. Besides sanctifying grace the Sacraments give another grace, called sacramental.

Q. Can we receive the Sacraments more than once?

A. We can receive the Sacraments more than once, except Baptism, Confirmation, and Holy Orders.

Q. Why can we not receive Baptism, Confirmation, and Holy Orders more than once?

A. We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint a character in the soul.

—"Council of Baltimore."

The

is my

and nothing shall I

In a place of

there hath He set me. By the

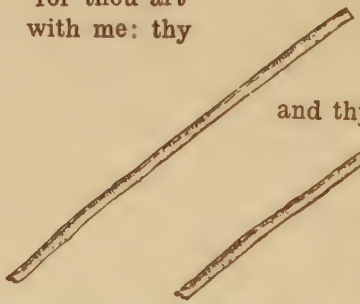
of rest hath he led me. My soul hath he converted; he hath

me in the

s of justice for his name's sake. For though I should walk in the midst of the

I will fear no

s for thou art with me: thy



and thy

they have

me. Thou hast prepared a

before me against them that afflict me. Thou hast

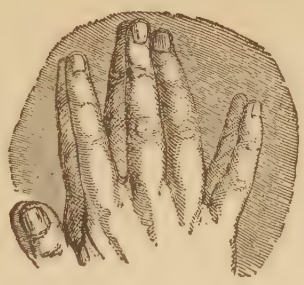
my head with oil.

Keep my

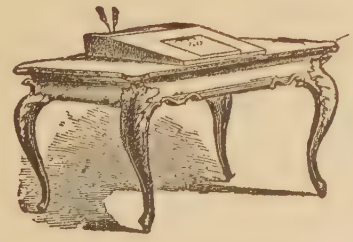
and live: and my law as the

of thine

Bind it upon thy



write it upon the



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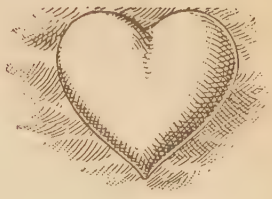

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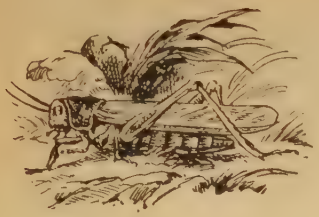

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yet they all go out by their bands; The

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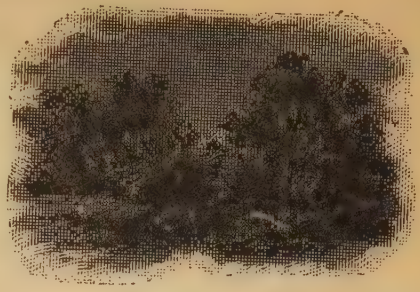
Her shall not be put out in the 

She hath laid her to strong things and her fingers have taken hold of the she hath opened her hand to the

and stretched out her hands to the

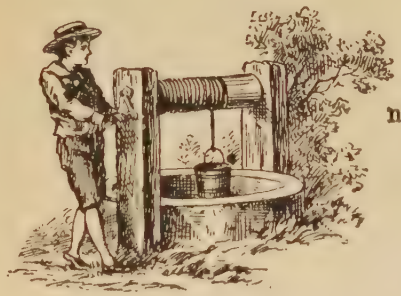
She shall not fear for her in the cold of

for all her domestics are clothed with double garments.

Remember thy Creator in the days of thy

before the time of

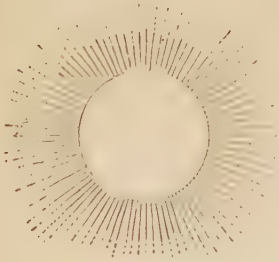
come, and the years



nigh, of which thou shalt say, I have no

in them.

Before the



and the

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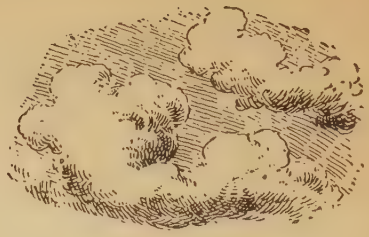
be darkened,
and the



return
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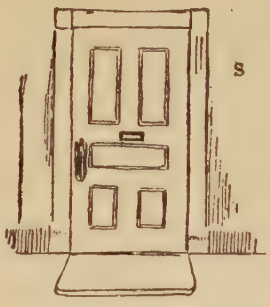
the holes shall be darkened,

And they shall shut the 

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voice shall be low, and they shall rise up at the voice of the

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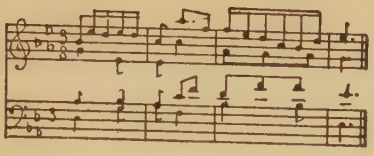


shall grow deaf.
And they shall fear

things, and they shall be afraid in the

the

tree shall flourish, and the

shall be
made fat
and the caper-

shall be destroyed because

Eccles. 12 :4, 5.

shall go into the

of his eternity and the mourners shall go about in the

Before the

be broken, and the golden

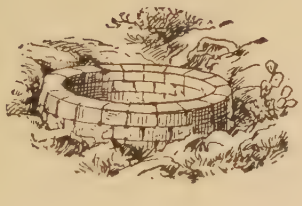
shrink back and the

be crushed at the

Eccles. 12 :5, 6.

and the

be broken upon the



and the dust
return into its

from whence it was: and the

return
to

who gave it.

Eccles. 12 :6, 7.

They shall turn their

into

and their

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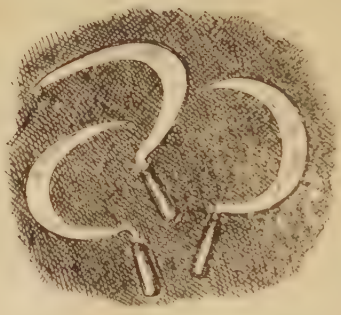
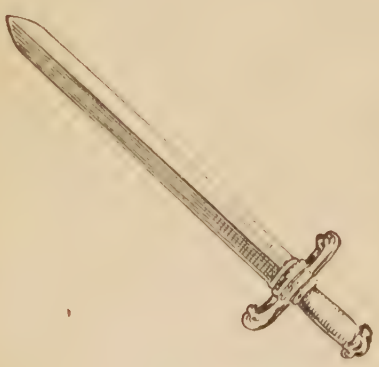


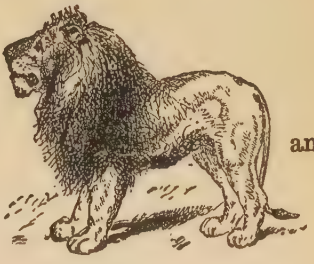
nation shall not lift up



against nation, neither shall they be exercised any more to

The shall dwell with the and

the shall lie down with the

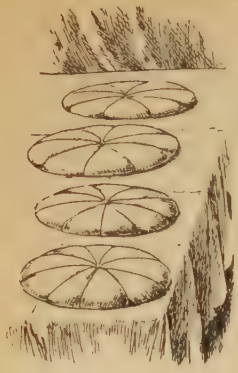
the and the  and

the sheep shall abide together,

and

Isaias 11 :6.

Thy



and thy

lay thou
out upon
the

of a just man
and eat not
nor drink there-
of with sinners.

Tobias 4:18.

And Raguel
looking upon
Tobias said
to Anna his

How like
is this
young man
unto my
cousin?

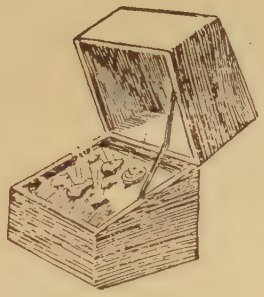
Tobias 7:2.

Ere death praise not any

for a
man is
known
in his

Eccli. 11:30.

Lay not up for yourselves



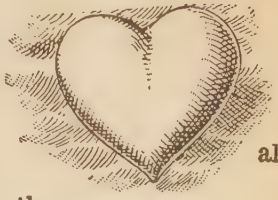
s on

where the rust and moth consume and where

break through and

But lay up for yourselves treasures in

where neither the rust nor the moth doth consume and where thieves do not break through nor steal. For where thy treasure is, there is thy



also.

Consider the

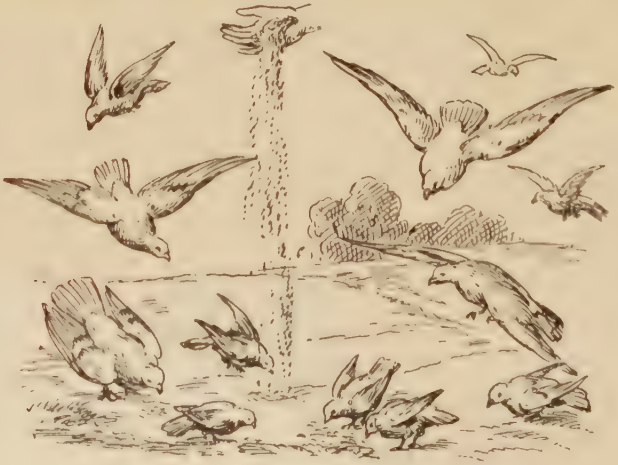
for they

not
neither
do
they

neither have they

nor

and
God



How
much
more
valuable
are you
than they.

And why are you so solicitous for

Consider how the

of the

grow; they

not,

neither do they

But I say unto you, That even

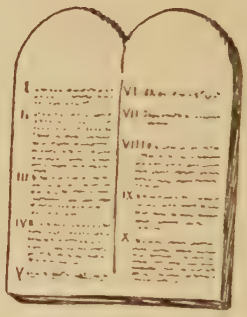
in all his glory was not arrayed as one of these.

ye one another's

s

and so ful-

the



of

Gal. 6: 2.

THE GOOD SAMARITAN

The Jews despised the Samaritans and looked down upon them as heretics, incapable of any good. On several occasions our Lord reprimanded the Jewish authorities for encouraging such false notions and prejudice among the ignorant populace who knew no better. We find such people even nowadays in our own enlightened country, people who would try to make us look down on our fellow countrymen because our beliefs and theirs differ to some extent. Such people are the worst enemies of our country, and we should endeavor by every means we can to show them how evil their ways are.

One day a lawyer who had a great opinion of himself thought he would ask Christ some questions. He was sure he was going to catch Him, for he imagined he knew much more than Christ. To him our Lord's teaching about "life everlasting" or God's grace seemed silly. "Life everlasting"! What a queer theory? How could any one acquire that "life everlasting"? He was so good and so self-righteous, what needed he with that "life everlasting"? "What must I do," he said to Christ, " to acquire life everlasting?" Our Lord told him to love God above all things and his neighbor as himself, and that "life everlasting" would come to him of itself. Yes, of course he loved God: but who should be his neighbor? Certainly not every kind of a man; only good people. Then he asked Christ again: "But who is my neighbor?"

Our Lord knew well why he asked that question, and He told him this beautiful story: Once a man was on his way from Jerusalem to Jericho, and he fell in among robbers. These stripped him of all he had, they plied him with wounds, and then went on their way, leaving him half-dead. Perchance, at that same time, a priest was going down the same road. He saw the man, but he kept on going. In like manner, one of the Levites arrived on the spot, looked at him, and kept on going. These were just going down from Jerusalem to Jericho, a short distance. But a Samaritan, who was out on quite a journey in the interests of his business, came along and saw him, and he felt sorry for him. Getting down beside him, he bandaged his wounds and bathed them with oil and wine. Then he set him upon his animal, brought him to a nearby inn, and there spent the night taking care of him.

The next morning, seeing that he must continue on his journey, he went to the innkeeper and, taking out of his satchel two pieces of the current coin, gave them to him, and said: You take care of that man; and if you have spent anything on him over and above what I give you, on my way back I will make it good.

Now, in your opinion, said Christ, who acted the neighbor to the man who had fallen among the robbers? The one who showed him kindness, he answered. Then, said our Lord, go you also and do in like manner.

THE GOOD SAMARITAN.

And Jesus answering, said, A certain

went down from

and fell among

who stripped him, and, having wounded him, went away leaving him half dead.

But a certain Samaritan being on his

came near him and seeing him was moved with compassion, And going up to him, bound up his wounds,

and wine, and

brought him to

and took care of him.

Luke X: 30, 33, 34.

Behold I send you as

in the midst of

be ye there-fore wise as

and simple as

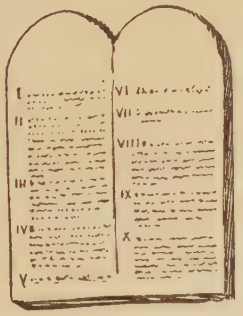
Dearly Beloved, if our

do not reprehend
us we have
confidence toward

And whatsoever we shall

we shall

of him, because we keep his



and do those things which
are pleasing in
his sight.
And this is his command-
ment, That we should

in the name of
his Son

Christ, and

one another, as he hath given commandment unto us.

I John 3: 21-23.

THE CAPITAL SINS

✣ ✣ ✣

Q. Which are the seven Capital Sins?

A. 1, Pride; 2, Convetousness; 3, Lust; 4, Anger; 5, Gluttony; 6, Envy, and 7, Sloth.

Q. Why are they called Capital Sins?

A. Because they are so many main sources from which all other sins take their rise.

Q. When do we sin by Pride?

A. When we think too much of ourselves, do not give God the honor due to Him, and despise our neighbor.

Q. When do we sin by Covetousness?

A. When we inordinately seek and love money or other worldly goods, and are hard-hearted towards those who are in distress.

Q. How do we sin by Lust?

A. By indulging in immodest or impure thoughts, desires, words, or actions.

Q. When do we sin by Anger?

A. When we are exasperated at that which displeases us, fly into a passion, and suffer ourselves to be carried away by a violent desire of revenge.

Q. When do we sin by Gluttony?

A. When we eat and drink too much, or when, out of time and in an inordinate manner, we long for eating and drinking.

Q. When do we sin by Envy?

A. When we repine at our neighbor's good, and rejoice when evil befalls him.

Q. When do we sin by Sloth?

A. When we give way to our natural repugnance to labor and exertion, and thus neglect our duties.

Q. What sort of Sloth is particularly hateful to God?

A. Lukewarmness, or laziness in whatsoever concerns the service of God or the salvation of our soul. Therefore God says: "I would thou wert cold or hot. But because thou are lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth." (Apoc. iii. 15, 16.)

Q. What benefit should we reap from the doctrine of the Capital Sins?

A. We should carefully avoid them as the sources of all evil, and most earnestly endeavor to acquire the opposite virtues.

"Deharbe."

For the

and the wenchers shall be brought to

and

shall be clothed with

Prov. 23. ;21.

Woe to you that rise up early in the morning, to follow drunkenness and to drink till the evening to be inflamed with wine.

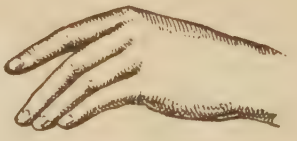
The and the and the

and the and

are in your

and the work of the

you regard not, nor do you consider the works of his



s

Isaiah 5 :11, 12.

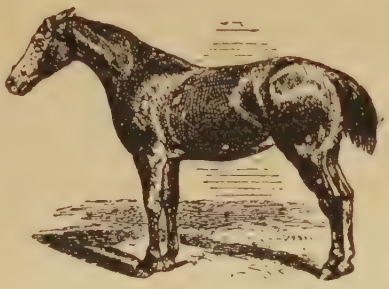
For all nature of

and

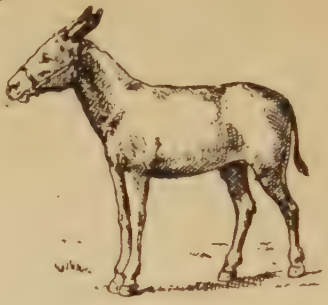
and

and others is tamed and hath been tamed by the nature of man. But the tongue can no man tame; an unruly evil, and full of deadly poison.

Become not as the



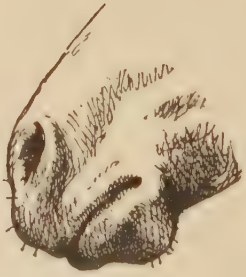
and the



which have no understanding: With

and

bind fast their



who come not nigh unto thee.

GIFTS OF THE HOLY GHOST AND THE BEATITUDES

✣ ✣ ✣

Q. Which are the gifts of the Holy Ghost?

A. The gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.

Q. Why do we receive the gift of Fear of the Lord?

A. We receive the gift of Fear of the Lord to fill us with the dread of sin.

Q. Why do we receive the gift of Piety?

A. We receive the gift of Piety to make us love God as a Father and obey Him because we love Him.

Q. Why do we receive the gift of Knowledge?

A. We receive the gift of Knowledge to enable us to discover the will of God in all things.

Q. Why do we receive the gift of Fortitude?

A. We receive the gift of Fortitude to strengthen us to do the will of God in all things.

Q. Why do we receive the gift of Counsel?

A. We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.

Q. Why do we receive the gift of Understanding?

A. We receive the gift of Understanding to enable us to know more clearly the mysteries of faith.

Q. Why do we receive the gift of Wisdom?

A. We receive the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.

Q. Which are the Beatitudes?

A. The Beatitudes are:

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the land.
3. Blessed are they that mourn, for they shall be comforted.
4. Blessed are they that hunger and thirst after justice, for they shall be filled.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

Q. Which are the twelve fruits of the Holy Ghost?

A. The twelve fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benignity, Goodness, Long-Suffering, Mildness, Faith, Modesty, Continency, and Chastity. —"Council of Baltimore."

are the poor in spirit

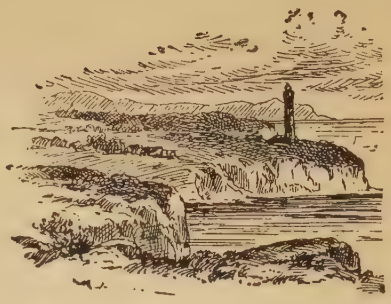
for theirs is the

dom of

for they shall be

are they that

are the meek; for they shall possess



are the

for they shall obtain mercy.

are the peacemakers

for they shall be called the

of God

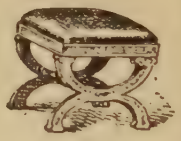
is the man who hath not

in the counsel of the ungodly, nor

in the

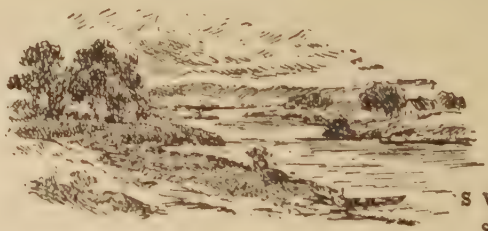
of sinners nor

in the



of pestilence. And he shall be like a

which is planted near the running



s which shall

bring forth its

in its season; and the

of it shall not wither; and whatsoever he doeth shall prosper.

CHRIST BLESSING LITTLE CHILDREN.

FILIAL PIETY---RUTH AND NOEMI

✝ ✝ ✝

Q. What is the fourth Commandment?

A. The fourth Commandment is: Honor thy father and thy mother.

Q. What are we commanded by the fourth Commandment?

A. We are commanded by the fourth Commandment to honor, love, and obey our parents in all that is not sin.

Q. Are we bound to honor and obey others than our parents?

A. We are also bound to honor and obey our bishops, pastors, magistrates, teachers, and other lawful superiors.

Q. Have parents and superiors any duties towards those who are under their charge?

A. It is the duty of parents and superiors to take good care of all under their charge and give them proper direction and example.

Q. What is forbidden by the fourth Commandment?

A. The fourth Commandment forbids all disobedience, contempt, and stubborness toward our parents or lawful superiors.

"Council of Baltimore."

✝ ✝ ✝

There was a man of Bethlehem in Juda who took his wife and two sons because there was a famine there in his own land and went into the land of Moab to dwell for a time. His name was Elimelech, and his wife was called Noemi. Elimelech died in this strange land, and Noemi was left with her two sons, who married wives from among the daughters of Moab. And then came a sad time when the sons died, and Noemi was left alone with her daughters-in-law, Orpha and Ruth. They loved one another and dwelt in peace and union, but the mother's heart turned in her loneliness more and more toward her own kindred, her own land, and above all the God of Israel whom she had loved and served in her happy youth, and whom she still loved, though among a people who knew him not.

The longing desire grew in the heart of Noemi, until she could no longer abide in the land of strangers, and one day she turned her face toward the land of Juda, and Orpha and Ruth said they would go with her.

Noemi bade them return, each to her mother's house, and she kissed them tenderly, while all three women wept as they tried to bid one another a long farewell. Then Ruth, her heart running over with love and faith, spoke the words which have lived, and will always live in the world while love and faith are dear to human hearts.

Again Noemi bade the loving daughters to return to their own people, and not seek to follow an old and broken woman upon whom the hand of the Lord had been laid. The daughters again wept aloud, and Orpha kissed her mother-in-law again, and turned to go to her own people. But Ruth, glowing with love and the spirit of self-sacrifice, clung to the older woman. When Noemi saw that Ruth was of a steadfast mind and would not leave her, we may well believe that hope and courage entered into the soul of the sad-hearted woman and she went on her way with a heart lightened and cheered by the love and tenderness of this dear daughter.

Ruth gave up her own people, her own land, and the gods she had been taught to serve. What did she gain?

She gained the undying affection of a lonely woman, the love and respect of all who saw her devotion to duty, and above all else the favor of Israel's God and King! She gained, too, the honor of being an ancestress of the Lord Jesus Christ, and her name will be known as long as he is loved and worshiped on earth.

A good and noble man saw this sweet woman gleaning in the field after the reapers. His heart was drawn to her by her beauty and modest ways, and he made her his honored wife, giving her a name and high position, and a dear child was given her, who became the father of Jesse, the father of David, the great King of Israel, from whom in a direct line, "was born Jesus who is called Christ."

And Ruth the Moabitess said unto Noemi, Pray I will go to the

and glean the ears of

that may slip from the hands of the reapers wherever I find favor with a kind master. And she answered her, Go, my

and she asked to

the ears of corn after the

s

And she was in the field from the

until now, nor for a moment did she go to her

And they brought to him young

that he might

And the

rebuked them that brought them. Whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to

and

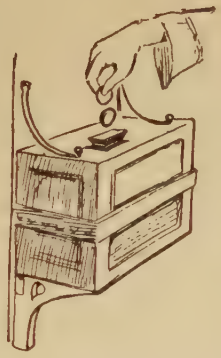
not, for of such is the kingdom of God. Amen I say to you, Whosoever shall not receive the kingdom of God as

shall not enter into it. And embracing them, and

He blessed them.

And there came a certain poor

and she



which make a

together he saith unto them, Amen, I say unto you, This poor

And calling his

hath cast in more than all they who have cast into

LIFE IN THE WORLD TO COME

✣ ✣ ✣

Q. What are the rewards or punishments appointed for men's souls after the Particular Judgment?

A. The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory and Hell.

Q. What is Hell?

A. Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.

Q. What is Purgatory?

A. Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.

Q. Can the faithful on earth help the souls in Purgatory?

A. The faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having Masses said for them.

Q. If every one is judged immediately after death, what need is there of a general judgment?

A. There is need of a general judgment, though every one is judged immediately after death, that the providence of God, which, on earth, often permits the good to suffer and the wicked to prosper, may in the end appear just before all men.

Q. Will our bodies share in the reward or punishment of our souls?

A. Our bodies will share in the reward, or punishment of our souls, because through the resurrection they will again be united to them.

Q. In what state will the bodies of the just rise?

A. The bodies of the just will rise glorious and immortal.

Q. Will the bodies of the damned also rise?

A. The bodies of the damned will also rise, but they will be condemned to eternal punishment.

Q. What is Heaven?

A. Heaven is the state of everlasting life in which we see God face to face, are made like unto Him in glory, and enjoy eternal happiness.

Q. What words should we bear always in mind?

A. We should bear always in mind these words of our Lord and Saviour Jesus Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works."

—"Council of Baltimore."

And having called a

he sent twelve thousand drachms of silver to

for a

to be offered for the sins of the

thinking well and religiously of the

It is therefore a holy and a wholesome thought to

for the dead that they may be loosed from their sins.

II Mach. 12: 43, 46.

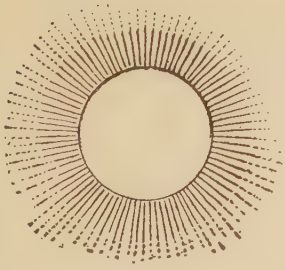
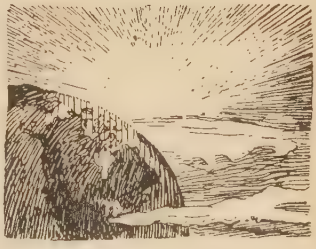
In my 's

there are many

If not, I would have told you.
Because I go to prepare
a place for you.
John 14:2.

And the

had no need of the

 nor to 

in it; for

the

- ened it.

of God hath en -

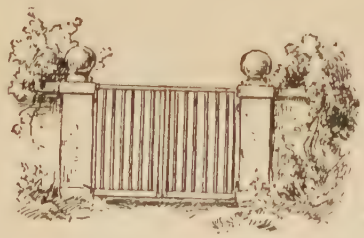
and the is the light thereof.

Apoc. 21: 23.

are they that wash their robes (in the blood of the Lamb.)

that they may have a right to the

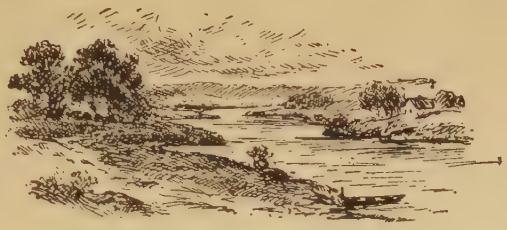
of life, and may enter (in) by the



into the

Apoc. 22: 14.

And he shewed me a



of

of life, clear as crystal, proceeding

from the

of God, and of the Lamb. In the midst of the

thereof and on both sides of the river, was the

of life bearing twelve

yielding

its fruit every month: and the

s of the tree were for the healing of the

Behold, I stand

if any man shall hear my voice, and

I will come in to him, and will

with him, and he with me.

Apoc. 3: 20.

And I heard a great voice from the throne

saying Behold the

of God with

And he will dwell with them and they shall be his

And God himself with them shall be their God.

Apoc. 21: 3.

MORNING AND EVENING PRAYERS

THE OUR FATHER
THE HAIL MARY
THE APOSTLES' CREED

Our

who art in

Hallowed be thy name. Thy

dom come. Thy will be done on

as it is in heaven.

us this

our daily

And forgive us our trespasses as we forgive those who trespass against us, And

us not into temptation, but

us from evil.

Amen.

Hail

full of
grace
the

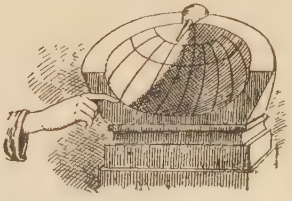
is with thee
blessed art
thou among

and blessed
is the fruit
of thy womb

Holy Mary

of God

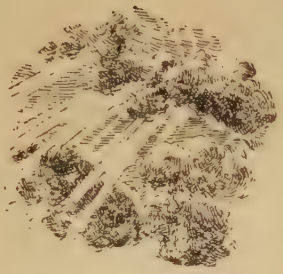
for us
sinners
now and
at the



of our death. Amen.

Bible Symbols

I believe in God the Father Almighty Creator of



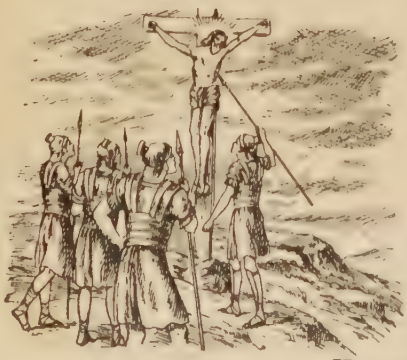
and

and in Jesus Christ his only

Our Lord, who was conceived by the Holy Ghost born of the Virgin

suffered under Pontius

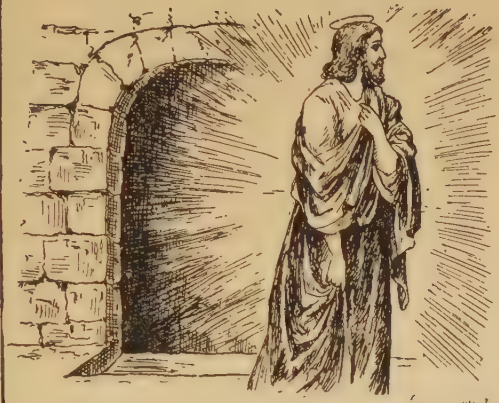
was



died and was

He descended into hell;

the third Day He



again from the dead. He

into Heaven and

at the right hand of God the Father Almighty from thence he shall come to judge the

and the

I believe in the Holy Ghost, the Holy Catholic

the communion of saints, the forgiveness of sins, the

of the body and life everlasting. Amen.

BIBLE PASSAGES ILLUSTRATED

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19 In the beginning God created heaven and earth, and the earth was void and empty, and darkness was upon the face of the deep, and the spirit of God moved over the waters.—Gen. i, 1-2.

20 And God said: Let the earth bring forth the green herb and such as setteth seed, and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth. And it was so.—Gen. i, 11.

21 And God made the beasts of the earth after their kind, and the cattle, and every reptile upon the earth after its kind. And God saw that it was good.—Gen. i, 25.

24 And God said: Let us make man to our image and likeness; and let him have dominion over the fish of the sea, and over the fowls of the air, and over the beasts, and over all the earth, and over every reptile that creepeth upon the earth.—Gen. i, 26.

25 And the Lord God had planted a garden of pleasure from the beginning; and in it he put the man whom he had formed. . . . And he said to him: Of every tree of the garden eat thou, but of the tree of knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt die the death.—Gen. II:8, 16, 17.

26 And the woman said unto the serpent: Of the fruit of the trees that are in the garden, we do eat. But of the fruit of the tree that is in the midst of the garden, God hath commanded us not to eat of it, nor to touch it, lest we die.—Gen. iii, 2-3.

27 And Adam said: The woman whom thou gavest me as a companion, she gave me of the tree, and I did eat. And the Lord said unto the woman: Why hast thou done this? And she said: The serpent beguiled me, and I did eat.—Gen. iii, 12-13.

30 And the Lord said: I will destroy man whom I have created from the face of the earth, from the man even to the beasts, and from the reptile even to the fowls of the air: for it repenteth me that I have made them.—Gen. vi, 7.

31 And I will establish my covenant with thee and thou shalt come into the ark, thou and thy sons and thy wife, and thy son's wives with thee. And of every living being of all flesh, thou shalt bring two of a kind into the ark, to keep them alive with thee: of the male sex and of the female.—Gen. vi. 18-19.

32 But the dove, not finding where to rest her foot, returned unto him into the ark: for the waters were upon the face of the whole earth. And he put forth his hand and caught her and took her into the ark.—Gen. viii, 9.

33 I will set my bow in the clouds, and it shall be the token of the covenant between me and the earth; and I will remember my covenant with you, and with every living soul that quickeneth flesh; and there shall not be any more the waters of a flood to destroy all flesh.—Gen. ix, 13-15.

36 And Abraham rose up early in the morning, and taking bread and a bottle of water, he gave it unto Agar, put it upon her shoulder, and gave over to her the child and sent her away.—Gen. xxi, 14.

37 And she departed and wandered in the wilderness of Bersabee. And when the water was spent in the bottle, she cast the child under one of the trees that were there. And she went and sat down over against him a good way off, about a bowshot, for she said, I will not see the death of the child.—Gen. xxi, 14-16.

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38 And Abraham, arising ere daybreak, saddled his ass, and took two of his young men with him, and Isaac his son; and when he had cloven the wood for the holocaust he went unto the place which God had told him.—Gen. xxii, 3.

39 And Isaac said unto Abraham his father: My father. And he answered, My son, what willest thou? And he said, Behold the fire and the wood; but where is the victim for the holocaust?—Gen. xxii, 7.

40 And Abraham stretched forth his hand and took the sword to slay his son. And, lo! an angel of the Lord called unto him from Heaven, saying: Abraham, Abraham. And he answered, Here I am. And he said unto him: Now I know that thou fearest God and thou hast not spared thine only son for my sake. —Gen. xxii, 10-12.

41 And Abraham lifted up his eyes and saw behind him a ram, caught in the thicket by the horns; and he took it and offered it up for an holocaust in the stead of his son.—Gen. xxii, 13.

42 And emptying her pitcher into the troughs, she ran again unto the well to draw water; and, having drawn, she gave some to all his camels. But he gazed upon her, holding his peace, willing to wit whether the Lord had made prosperous his journey or not.—Gen. xxiv, 20-21.

43 And after the camels had done drinking, the man took golden ear-rings, two sicles' weight, and as many bracelets for her hands of ten sicles' weight, and he said unto her, Whose daughter art thou? Tell me, is there room in thy father's house to lodge in?—Gen. xxiv, 22-23.

44 And Jacob going out from Bersabee went on to Haran and when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting them under his head, he went to sleep there. And in his sleep he saw a ladder standing upon the earth, and the top thereof touching Heaven; also, the Angels of God, ascending and descending by it.—Gen. xxviii, 10-12.

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47 Now Israel loved Joseph above all his sons, because he had begotten him in his old age, and he made him a coat of divers colors. And his brethren, seeing that he was loved by his father, more than all his sons, hated him and could not speak peaceably unto him.—Gen. xxxvii, 3-4.

48 And when Joseph was come unto his brethren they forthwith stripped him of his outside coat that was of divers colors, and they cast him into an old pit in which there was no water.—Gen. xxxvii, 23-24.

49 And sitting down to eat bread, and lifting up their eyes, they saw some Ismaelites on their way coming from Galaad with their camels carrying spices and balm and myrrh to Egypt.—Gen. xxxvii, 25.

50 Then as there passed by Madianite merchants, drawing him out of the pit, they sold him to the Ismaelites for twenty pieces of silver, and they led him into Egypt.—Gen. xxxvii, 28.

51 And Joseph's master was angry, and he cast him into the prison where the king's prisoners were bound; and there he was shut up. But the Lord was with Joseph and showing him mercy, gave him favor in the eyes of the keeper of the prison.—Gen. xxxix, 19-21.

51 The chief butler first told his dream: I saw, he said, before me a vine and on it were three branches, and it slowly budded, and its blossoms
52 ripened into grapes, and Pharao's cup was in my hand, and I took the grapes and pressed them into the cup which I held and I gave the cup unto Pharao.—Gen. xl, 9-11.

55 And in all the land of Egypt, there was bread. But it, too, hungered and the people cried to Pharao, asking for food. And he said unto them: Go unto Joseph and what he saith to you, do ye. And Joseph's ten brethren went down to buy corn in Egypt.—Gen. xli, 54-55; xlii, 3.

56 And Joseph was the governor over the land of Egypt, and at his beck corn was sold to the people. And when his brethren had adored him,

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he spoke to them as to strangers. Bring your youngest brother unto me that I may know ye are not spies.—Gen. xlii, 6-7-34.

57 Then their father Israel said unto them, If it must be so take of the best fruits in the land and carry down the man presents, a little balm, and a little honey, and storax, and myrrh, and terebinth, nuts, and almonds.—Gen. xliii, 11.

58 And Joseph commanded the steward of his house, saying: Fill their sacks with corn as much as they can hold and put the money of everyone in the mouth of his sack. And in the mouth of the sack of the youngest, put my silver cup and the price he gave for the corn. And he did accordingly.—Gen. xliv, 1-2.

59 And Joseph said unto his brethren: I am Joseph. Doth my father yet live? And his brethren, sorely afraid, could not answer him, and he said to them; Come near me. . . Be not afraid nor take it hard that you sold me hither. For God did send me before you into Egypt for your preservation.—Gen. xlv, 3-5.

60 Haste ye, and go up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of all the land of Egypt. Come down unto me, tarry not. And Jacob rose up from Bersabee, and his sons brought him with their children and their wives in the wagons which Pharao had sent to carry him, and all his possessions that he held in the land Chanaan. And he came into Egypt, Jacob and all his seed with him. And Joseph made ready his chariot and went up to meet his father. . . . and seeing him, he fell upon his neck, and embracing him, wept.—Gen. xlv, 9; xlvi, 6, 29.

63 And when she could not longer hide him, she took a basket of bulrushes and daubed it with slime and pitch, and put the babe therein; and she laid it in the sedges by the river's brink.—Ex. ii, 3.

64 And Moses said to God: Behold I shall go to the children of Israel and say to them: The God of your fathers hath sent me to you. And should they ask me: What is his

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name? what shall I say unto them? And God said unto Moses: I Am Who Am; and he said: Thus shalt thou say unto the children of Israel: He Who Is, he hath sent me to you: The Lord the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob hath sent me to you.—Ex. iii, 13-15.

65 And the Lord said unto Moses, in Madian: Go, and return unto Egypt: for they are dead that sought thy life. Moses therefore took his wife, and his sons, and set them upon an ass: and he returned into Egypt, carrying the rod of God in his hand.—Ex. iv, 19-20.

68 And the river shall teem with frogs which shall come up and enter into thy house, and into thy bedchambers and upon thy bed, and into the houses of thy servants and upon thy people and into thy ovens, and into the remains of thy meats.—Ex. viii, 3.

69 And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the forepart, stood behind, between the Egyptians' camp and the camp of Israel: and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night. And the children of Israel went in through the midst of the sea dried up: for the water was a wall on their right hand and on their left.—Ex. xiv, 19, 20, 22.

70 And the Egyptians pursuing went in after them, and all Pharao's horses, his chariots and horsemen through the midst of the sea,

And now the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host.

And overthrew the wheels of the chariots, and they were carried into the deep. And when Moses had stretched forth his hand toward the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.—Ex. xiv, 23-25, 27.

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73 And the Lord said to Moses, Behold I will rain bread from Heaven for you; and let the people go out and gather what is sufficient for every day; that I may prove them, whether they will walk in my law, or not. And the children of Israel did eat manna forty years, until they came to an habitable land; with this meat they were fed, until they came to the borders of the land of Chanaan.—Ex. xvi, 4, 35.

74 Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God; on it thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy draught-cattle, nor the stranger that is within thy gates.—Ex. xx, 8-10.

75 For in six days the Lord made heaven and earth, the sea and all that is in them, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it.—Ex. xx, 11.

76 Honor thy father and thy mother that thou mayst be long-lived upon the land which the Lord thy God shall give thee.—Ex. xx, 12.

77 Thou shalt not covet thy neighbor's house, nor shalt thou covet thy neighbor's wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor anything that is his.—Ex. xx, 17.

78 If a man steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for one ox, and four sheep for one sheep.—Ex. xxii, 1.

79 We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and onions and the garlic.—Num. xi, 5.

82 And they came unto the torrent of the cluster of grapes (Nehel Escol). And they cut off a branch with its cluster of grapes which two men carried on a lever. They brought of the pomegranates and of the figs of that place. And they told him and said, We came into the land whither thou sentest us, and indeed it floweth with milk and honey as may be known by these fruits.—Num. xiii, 24-28.

83 And Moses lifted up his hand and with his rod he smote the rock twice; and there came forth water in great abundance, and the people drank and their cattle also.—Num. xx, 11.

84 As the eagle rouseth her young to fly, and fluttering over them, spreadeth her wings, so hath he taken him and borne him upon his shoulders. The Lord alone hath been his leader and with him there was no strange god. —Deut. xxxii, 11-12.

87 In the days of Samgar the son of Anath, in the days of Jahel the paths rested: and they that went by them, walked through by-ways.—Judges v, 6.

The kings came and fought, the kings of Chanaan fought in Thanach by the waters of Mageddo; and yet they took no spoils.

War from heaven was made against them; the stars remaining in their order and courses fought against Sisara.—Judges v, 19-20.

And the spirit of the Lord came upon Samson and he tore the lion as he would have torn a kid in pieces, having nothing in his hand: and he would not tell his father and mother.—Judges xiv, 6.

90 Then Elcana her husband said to her: Anna, why weepest thou? and why dost thou not eat? And why dost thou wrench thy heart? Am not I better to thee than ten children?—I Kings i, 8.

And she called the child Ichabod, saying: The glory is gone from Israel, because the ark of God is taken, and because of her father-in-law, and her husband.—I Kings iv, 21.

91 And the Lord said to Samuel: Hearken to the voices of the people in all that they shall say to thee; For they have not rejected thee, but me, that I should not reign over them.—I Kings viii, 7.

Your servants also and your handmaids, your goodliest young men and your asses he will take away and put them to work.—I Kings viii, 16.

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94 And as they were going down at the end of the city, Samuel said to Saul: Bid the servant go before us, and pass on: but stand still awhile, that I may tell thee the word of the Lord.—I Kings ix, 27.

And Saul took Agag the king of Amalec alive: but all the common people he slew with the edge of the sword.—I Kings xv, 8.

And Samuel said: Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifice, and to hearken rather than to offer the fat of rams.—I Kings xv, 22.

97 And the Philistine said to David: Come to me, and I will give thy flesh unto the birds of the air and to the beasts of the field. Then said David to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the lord of hosts, the God of the armies of Israel, whom thou hast defied.—1 Kings, xvii, 44-45.

98 And David put his hand into his scrip and took thence a stone and slung it and smote the Philistine in his forehead, and the stone sank into his forehead and he fell on his face to the earth.—1 Kings xvii, 49.

99 And it happened that Absalom met the servants of David while he rode upon a mule, and as the mule went under a thick and great oak, and his head was caught in the oak, and while he hung between heaven and earth, the mule on which he rode went on.—2 Kings xviii, 9.

102 And Solomon had twelve governors over all Israel, who provided vituals for the king and for his household . . . and they provided vituals for King Solomon's table with great care, every man in his time. They brought barley also, and straw for the horses and camels unto the place where the king was, every man according to his charge. 3 Kings iv, 26-27.

103 And he discoursed about trees from the cedar that is in Libanus, even

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to the hyssop that springeth out of the wall. He spoke also of beasts, and of fowls, and of the creeping things, and of the fishes. And there came of all peoples to hear the wisdom of Solomon and from all the kings of the earth who heard of his wisdom.—3 Kings iv, 33-34.

106 So Jeroboam and all the people came to Roboam the third day, as the king had appointed saying: Come to me again the third day.

And the king answered the people roughly, leaving the counsel of the old men, which they had given him.

And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.—III Kings xii, 12-14.

107 And the ravens brought his bread and flesh in the morning, and bread and flesh in the evening. And he drank of the torrent, and after a while the brook dried up because there had been no rain in the land.—3 Kings xvii, 6-7.

108 Hear me, O Lord, hear me: that this people may learn that thou art the Lord God, and that thou hast turned their heart again.

Then the fire of the Lord fell, and consumed the holocaust and the wood, and the stones, and the dust, and licked up the water in the trench.

And when all the people saw this they fell on their faces, and they said: The Lord he is God, the Lord he is God.—III Kings xviii, 37-39.

111 I will bring them into my holy mount, and will make them joyful in my house of prayer; their holocausts and their victims shall please me upon my altar.—Is. lvi, 7.

112 The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass like an ox, and his body was wet with the dew of heaven; till his hair grew like the feathers of eagles, and his nails like bird's claws.—Dan. iv, 30.

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113 Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God whom thou servest, he will deliver thee. My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me; forasmuch as before him justice hath been found in me; yea, and before thee, O king, I have done no offence.—Dan. vi, 16, 22.

116 And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance.

For I was ashamed to ask the king for aid and for horsemen, to defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them that seek him in goodness: and his power and strength, and wrath upon all them that forsake him.

Then we set forward from the river Ahava on the twelfth day of the first month to go to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way.

And we came to Jerusalem and we stayed there three days—I Esdras viii, 21, 22, 31, 32.

117 And it came to pass from that day forward, that half of their young men did the work, and half were ready for to fight, with spears, and shields, and bows, and coats of mail, and the rulers were behind them in all the house of Juda.

Of them that built on the wall and that carried burdens and that laded; with one of his hands he did the work, and with the other he held a sword.

For every one of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me.—II Esdras iv, 16-18.

120 Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the

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habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there.—I Mach. iii, 4-5.

121 It came to pass also, that seven brethren, together with their mother were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die rather than to transgress the laws of God, received from our fathers.—II Mach. vii, 1-2.

125 The Angel of the Lord said: I bring you good tidings of great joy that shall be to all the people:

For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David.—Luke ii, 10-11.

Behold a virgin shall conceive and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.—Matt. i, 23.

126 And in the sixth month the angel Gabriel was sent from God into a city of Galilee, call Nazareth,

To a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel answering said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy One which shall be born of thee shall be called The Son of God.—Luke i, 26-27, 35.

129 And there were in the same country shepherds watching outside and keeping night watch over their flocks, and, lo, the angel of the Lord stood by them and the glory of the Lord shone round about them and they were afraid with a great fear. —Luke ii, 8-9.

130 And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes and laid in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: Glory to God in the Highest and on earth peace to men of good will.—Luke ii, 12-14.

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131 And, coming into the house, they found the child with Mary his mother and falling down they adored him, and opening their treasures, they offered him gifts,—gold and frankincense and myrrh.—Matt. ii, 11.

135 And when they were departed, behold, an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother and flee into Egypt and be thou there until I tell thee. For it will come to pass that Herod will seek the child to destroy him. And he arose and took the child and his mother by night and departed into Egypt.—Matt. ii, 13, 14.

136 And when he was twelve years old, they went up to Jerusalem according to the custom of the feast. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors hearing them and asking them questions.—Luke ii, 42, 46.

139 For now the axe is laid to the root of the trees: every tree, therefore, that bringeth not forth good fruit, shall be hewn down and cast into the fire.—Luke iii, 9.

140 And the tempter coming, said to him: If thou art the Son of God, command that these stones be made bread. And he answered and said, It is written: Not in bread alone doth man live but in every word that proceedeth from the mouth of God.—Matt. iv, 3, 4.

141 And behold a voice from heaven saying: This is my beloved Son, in whom I am well pleased.—Matt. iii, 17.

And they that were in the boat came and adored him, saying: Indeed thou art the Son of God.—Matt. xiv, 33.

And seeing Jesus afar off he ran and adored him.

And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not.—Mark v, 6-7.

145 And the Pasch of the Jews was at hand and Jesus went up to Jerusalem and he found in the temple them that sold oxen and sheep and

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doves, and the changers of money sitting. And having made a scourge of cords, he cast them all out of the temple,—the sheep also and the oxen. And the money of the changers he poured out and the tables he overthrew.—John ii, 13-15.

146 For God so loved the world that he gave his only begotten Son; that whosoever believeth in him should not perish but have life everlasting.—John iii, 16.

147 And Jesus walking by the sea of Galilee, saw two brethren, Simon, who was called Peter, and Andrew, his brother, casting a net into the sea.—Matt. iv, 18.

148 For they were fishermen and he saith unto them, Come ye after me, and I will make you to be fishers of men. And they immediately left their nets and followed him.—Matt. iv. 18-20.

149 And Jesus saith unto him, the foxes have holes, and the birds of the air, nests; but the son of man hath not where to lay his head.—Matt. viii, 20.

150 Now there is at Jerusalem a pond, called Probatica (sheep-gate) which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond; and the water was moved.—John v, 2-4.

151 But he said unto them, What man shall there be among you that hath one sheep and if it fall into a pit on the Sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the Sabbath days.—Matt. xii, 11-12.

152 Ye are the light of the world. A city set upon a mountain cannot be hidden. Neither do men light a candle and put it under a bushel but upon a candlestick, that it may shine to all that are in the house.—Matt. v, 14-15.

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153 Let your light so shine before men that they may see your good works, and glorify your Father who is in Heaven.—Matt. v, 16.

154 First cast the beam out of thine own eye, and then shalt thou see to cast the mote out of thy brother's eye. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.—Matt. vii, 5-6.

155 Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction; and many there are who go in thereat. How narrow is the gate and strait is the way that leadeth to life: and few there are that find it. —Matt. vii, 13-14.

156 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?—Matt. vii, 16.

157 Every one, therefore, that heareth these words of mine and doeth them, shall be likened to a wise man that built his house upon a rock. and the rain fell and the floods came and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.—Matt. vii, 24-25.

158 And every one that heareth these words of mine, and doeth them not shall be like a foolish man that built his house upon the sand, and the rain fell, and the floods came and the winds blew, and they beat upon that house, and it fell, and its fall was very great.—Matt. vii, 26-27.

159 Behold the sower went forth to sow. And whilst he was sowing, some fell by the wayside, and the birds of the air came and ate them up. And other fell upon stony ground, where they had not much earth; and they sprung up immediately, because they had no deepness of earth. And others fell among thorns, and the thorns grew up and choked them.—Matt. xiii, 3, 4, 5, 7.

160 What man of you that hath an hundred sheep: and if he shall lose one

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of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And coming home, call together his friends and neighbors, saying to them: Rejoice with me, for I have found my sheep that was lost.—Luke xv, 4, 6.

161 Or what woman having ten groats; if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me because I have found the groat which I had lost.—Luke xv, 8-9.

165 And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and make merry.—Luke xv, 22-23.

169 And behold there came a man whose name was Jairus, and he was a ruler of the synagogue; and he fell down at the feet of Jesus, beseeching him that he would come into his house; For he had only one daughter, almost twelve years old, and she was dying. But he taking her by the hand, cried out, saying: Maid, arise. And her spirit returned, and she arose immediately. And he bade them give her to eat.—Luke viii, 41-42-54-55.

170 And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say unto you, he shall not lose his reward.—Matt. x, 42.

171 When Jesus therefore had lifted up his eyes, and saw that a very great multitude cometh unto him, he said to Philip: Whence shall we buy bread that these may eat? There is a boy here that hath five barley loaves and two fishes; but what are these among so many? And Jesus took the loaves; and when he had given thanks, he distributed to them that were sitting. In like manner also of the fishes, as much as they would.—John vi, 5, 9, 11.

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172 Come to me, all ye that labor, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and ye shall find rest to your souls. For my yoke is sweet and my burden is light.—Matt. xi, 28-30.

173 And he was transfigured before them. And his face did shine as the sun; and his garments became white as snow.—Matt. xvii, 2.

And after six days Jesus taketh with him Peter and James and John, and leadeth them up into a high mountain apart by themselves and was transfigured before them.—Mark ix, 1.

And whilst he prayed, the shape of his countenance was altered, and his raiment became white and glittering.—Luke ix, 29.

And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.—Matt. xvii, 5.

176 Another parable he proposed to them, saying: The kingdom of Heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way.—Matt. xiii, 24-25.

177 Jesus therefore said to them again: Amen, amen I say unto you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep heard them not. I am the door. By me, if any man enter, he shall be saved: and he shall go in, and go out, and he shall find pastures.—John x, 7-9.

178 The thief cometh not, unless to steal and to kill, and to destroy. I am come that they may have life and may have it more abundantly. I am the good shepherd. The good shepherd giveth his life for his sheep.—John x, 10-11.

179 I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he will take away; and every one that beareth fruit, he will purge it, that it may bring forth more fruit.—John xv, 1, 2.

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180 Thou hast set him over the works of thy hands; thou hast put all things under his feet,—all sheep and oxen; besides, also, the beasts of the field, the birds of the air and the fishes of the sea that pass through the paths of the sea.—Ps. viii, 7-9.

184 Then Jesus said to them: Amen, amen, I say to you; Moses gave you not bread from Heaven, but my Father giveth you the true bread from Heaven. For the bread of God is that which cometh down from Heaven, and giveth life to the world. This is the bread which cometh down from Heaven; that if any man eat of it, he may not die. I am the living bread which came down from Heaven.—John vi, 32, 33, 50, 51.

185 Then Jesus said to them: Amen, amen, I say unto you: Except you eat the flesh of the son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood hath everlasting life; and I will raise him up on the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me and I in him.—John vi, 54-57.

And taking bread, he gave thanks, and brake; and gave them saying: This is my body which is given for you. Do this for a commemoration of me.—Luke xxii, 19.

188 And the disciples, going, did as Jesus commanded them. And they brought the ass and the colt and laid their garments upon them, and they set him thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees and strewed them in the way. And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord! Hosanna in the highest!—Matt. xxi, 6-9.

189 From that time Jesus began to show to his disciples that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief-priests, and be put to death and the third day rise again.—Matt. xvi, 21.

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189 (Cont.) Behold we go up to Jerusalem and the Son of man shall be betrayed to the chief-priests and the scribes and they shall condemn him to death.—Matt. xx, 18.

And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them, and upon my vesture they cast lots. —Matt. xxvii, 35.

190 Joseph of Arimathea went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the body, wrapt it up in a clean linen cloth. And laid it in his own new monument, which he had hewed out in a rock.—Matt. xxvii, 58-60.

191 The chief-priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while he was yet alivė; After three days I will arise again. Command therefore the sepulchre to be guarded until the third day lest perhaps his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worst than the first. Pilate saith to them: You have a guard; go, guard as you know. And they departing, made the sepulchre sure, sealing the stone and setting guards.—Matt. xxvii, 62-66.

194 On the evening of the Sabbath, as it dawneth on the first day of the week, there came Mary the Magdalene and the other Mary, to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it.—Matt. xxviii, 1, 2.

195 And the angel, answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen; and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.—Matt. xxviii, 5-7.

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196 And when he had said these things, while they looked on he was raised up, and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold, two men stood by them in white garments.—Acts i, 9, 10.

197 Who also said: Ye men of Galilee, why stand ye looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as ye have seen him going into heaven.—Acts i, 11.

198 Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.—Matt. xviii, 18.

Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.—John xx, 22-23.

Confess therefore your sins one to another; and pray for one another.—James v, 16.

200 If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a clanging cymbal.—I Cor. xiii, 1.

201 And now there remain faith, hope, and charity, these three; but the greatest of these is charity.—I Cor. xiii, 13.

202 Put you on the armour of God . . . having on the breastplate of justice. . . In all things taking the shield of faith, wherewith ye shall be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God).—Ephesians vi, 11, 14, 16, 17.

204 May the mercies of the Lord sing his praises and his wonderful works to the children of men.—Psalms cvi, 15.

205 Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.—Matt. vii, 7.

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206 From thy house I will take no calves; nor sheep from thy flocks. For all the beasts of the forests are mine; the cattle on the hills and the oxen. —Ps. xlix, 9-10.

207 For the sparrow hath found himself a house, and the turtle a nest for herself, where to lay her young; thy altars, O Lord of Hosts, my King and my God.—Ps. lxxxiii, 4.

209 The Lord is my shepherd; and nothing shall I want; in a place of pasture, there hath he set me; by the waters of rest hath he led me; my soul hath he converted. He hath led me.—Ps. xxii.

210 in the paths of justice, for his name's sake. For though I should walk in the midst of the shadow of death, I will fear no evils for thou art with me; thy rod and thy staff, they have comforted me. Thou hast prepared a table before me against them that afflict me; thou hast anointed my head with oil.—Ps. xxii.

211 And my cup that inebriateth, how goodly it is and thy mercy will follow me all the days of my life; and I will dwell in the house of the Lord for length of days.—Ps. xxii.

213 Honour the Lord with thy substance, and give him the first of all thy fruits; And thy barns shall be filled with abundance, and thy presses shall run over with wine.—Prov. iii, 9, 10.

214 My son, keep the commandments of thy father, and forsake not the law of thy mother. Bind them in thy heart continually, and put them about thy neck.—Prov. vi, 20, 21.

215 Keep my commandments, and live; and my law as the apple of thine eye; Bind it upon thy fingers, write it upon the tables of thy heart.—Prov. vii, 2, 3.

216 The locust hath no king, yet they all go out by their bands. The stellion supporteth itself on hands, and dwel-

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leth in the king's houses.—Prov. xxx, 27, 28.

217 Her light shall not be put out in the night. She hath laid her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy and stretched out her hands to the poor. She shall not fear for her house in the cold of snow; for all her domestics are clothed with double garments.—Prov. xxxi, 18-21.

218 Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: I have no pleasure in them. Before the sun, and the light, and the moon and the —Eccles. xii, 1, 2.

219 stars be darkened, and the clouds return after the rain,
When the keepers of the house shall tremble, and strong men shall stagger,—Eccles. xii, 2, 3.

220 and the grinders shall be idle in a small number, and they that look through the holes shall be darkened.
And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of—Eccles. xii, 3, 4.

221 music shall grow deaf.
And they shall fear high things, and they shall be afraid in the way, the almond tree shall flourish, and the locust shall be made fat, and the caper-tree shall be destroyed; because—Eccles. xii, 4, 5.

222 man shall go into the house of his eternity, and the mourners shall go about in the street.
Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the—Eccles. xii, 5, 6.

223 fountain, and the wheel be broken upon the cistern,
And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.—Eccles. xii, 6, 7.

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224 They shall turn their swords into plough-shares, and their spears into sickles; nation shall not lift up sword against nation, neither shall they be exercised any more to war. —Is. ii, 4.

225 The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the lion, and the sheep shall abide together, and a little child shall lead them.—Is. xi, 6.

226 Thy bread and thy wine lay thou out upon the burial of a just man, and eat not nor drink thereof with sinners.—Tobias iv, 18.

And Raguel looking upon Tobias said to Anna his wife: How like is this young man unto my cousin?—Tobias vii, 2.

Ere death praise not any man, for a man is known in his children.—Eccli. xi, 30.

227 Lay not up for yourselves treasures on earth; where the rust, and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in Heaven, where neither the rust, nor moth doth consume and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.—Matt. vi, 19-21.

228 Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much more valuable are you than they?—Luke xii, 24.

229 And why are you so solicitous for raiment. Consider how the lilies of the field grow: they labor not, neither do they spin. But I say unto you, That even Solomon in all his glory was not arrayed as one of these.—Matt. vi, 28-29.

230 Bear ye one another's burdens; and so fulfil the law of Christ.—Gal. vi, 2.

231 And Jesus, answering, said: A certain man went down from Jerusalem to Jericho and fell among robbers, who stripped him, and, having wounded him, went away leaving him half dead. But a certain Samaritan, being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds pouring in oil and wine: and setting him upon his own beast, brought him to an inn and took care of him.—Luke x, 30, 33-34.

232 Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. —Matt. x, 16.

233 Dearly beloved, if our heart do not reprehend us, we have confidence toward God. And whatsoever we shall ask we shall receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his commandment, That we should believe in the name of his Son Jesus Christ, and love one another, as he hath given commandment unto us.—I John iii, 21-23.

235 For the drunkards and the wenchers shall be brought to poverty; and drowsiness shall be clothed with rags.—Prov. xxiii, 21.

236 Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine.

The harp, and the lyre, and the timbrel, and the pipe, and wine are in your feasts; and the work of the Lord you regard not, nor do you consider the works of his hands.—Is. v, 11, 12.

237 For all nature of beasts and birds and serpents and others is tamed, and hath been tamed by the nature of man. But the tongue can no man tame, an unruly evil, and full of deadly poison.—Jas. iii, 7-8.

238 Become not as the horse and the mule which have no understanding. With bit and bridle bind fast their jaws who come not nigh unto thee.—Ps. xxxi, 9.

240 Blessed are the poor in spirit; for, theirs is the kingdom of Heaven. Blessed are they that mourn for they shall be comforted.—Matt. v, 3, 5.

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241 Blessed are the meek; for they shall possess the land. Blessed are the merciful; for they shall obtain mercy. Blessed are the peace-makers; for they shall be called the children of God.—Matt. v, 4, 7, 9.

242 Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence. And he shall be like a tree which is planted near the running waters which shall bring forth its fruit in its season, and the leaf of it shall not wither: and whatsoever he doeth shall prosper.—Psalms i, 1, 3.

246 And Ruth, the Moabitess, said unto Noemi, Pray, I will go to the field and glean the ears of corn that may slip from the hands of the reapers, wherever I find favor with a kind master. And she answered her, Go, my daughter. And she asked to glean the ears of corn after the reapers. And she was in the field from the morning until now, nor for a moment did she go to her home.—Ruth ii, 2, 7.

247 And they brought to him young children that he might touch them. And the disciples rebuked them that brought them.

Whom when Jesus saw, he was much displeased and saith to them: Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God. Amen. I say to you, whosoever shall not receive the kingdom of God as a little child shall not enter into it.

And embracing them and laying his hands upon them he blessed them.—Mark x, 13-16.

248 And there came a certain poor widow and she cast in two mites, which make a farthing. And calling his disciples together, he saith unto them, Amen, I say unto you, This poor widow hath cast in more than all they who have cast into the treasury.—Mark xii, 42, 43.

250 And having called a gathering he sent twelve thousand drachms of silver to Jerusalem for a sacrifice to be

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offered for the sins of the dead, thinking well and religiously of the resurrection.

It is therefore a holy and a wholesome thought to pray for the dead that they may be loosed from their sins. —II Mach. xii, 43, 46.

251 In my Father's house there are many mansions. If not, I would have told you, because I go to prepare a place for you.—John xiv, 2.

And the city hath no need of the sun, nor moon, to shine in it; for

252 the glory of God hath enlightened it, and the Lamb is the light thereof.—Apoc. xxi, 23.

Blessed are they that wash their robes in the blood of the Lamb, that they may have a right to the tree of life, and may enter (in) by the gates into the city.—Apoc. xxii, 14.

253 And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the midst of the street thereof and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.—Apoc. xxii, 1, 2.

254 Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.—Apoc. iii, 20.

And I heard a great voice from the throne, saying, Behold, the tabernacle of God with men, and he will dwell with them, and they shall be his people, and God himself with them, shall be their God.—Apoc. xxi, 3.

257 Our Father who art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread.—Matt. vi, 9-11.

258 And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. Amen.—Matt. vi, 12-13.

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259 Hail Mary, full of grace, the Lord is with thee: Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

260 I believe in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ his only son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was

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crucified, died and was buried. He descended into hell.

261 The third day He arose again from the dead; He ascended into Heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge both the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.

Cardinal's Residence,
408 N. Charles St.
Baltimore.

August 28th 1910.

Rev. John A. Marshall
Chicago, Ill.

My dear Sir,

I take to acknowledge the receipt of a copy of the "Bible Symbols" by Father Lasance.

I believe that this little work will make the pupils better acquainted with leading passages of the Bible, and will foster a greater reverence for the sacred text.

Faithfully yrs.,

J. Card. Gibbons

PART II.

DOCTRINAL.

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THE GOOD SHEPHERD.

VERSIONS OF THE BIBLE

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The Bible, such as is in use among Christians today, consists of two sets of books, viz.: those of the Old Testament and those of the New Testament. With the exception of five minor books, all the Old Testament was written in Hebrew, which was the language of the Israelites till the time of their dispersion and captivity, when little by little they lost the knowledge of it. The Jews who had remained in Asia for the most part spoke a language quite similar to their original Hebrew; but the Jews who settled in Africa and Asia Minor and parts of Europe adopted the prevailing language of their day—the Greek.

The first translation of the Hebrew scriptures, therefore, was made into Greek. It is called The Version of the Seventy, either for the reason that the work was done by seventy-two learned men, or because of the sanction given it by the great Jewish Council at Jerusalem—the Sanhedrim—which consisted of seventy-two members. It was made about the year 300 before Christ by order of the king of Egypt, Ptolemy Philadelphus, and the concurrence of the High Priest Eleazar. This version is of the highest value and authenticity, and received the approval of Our Lord and the Apostles. From it were made nearly all the older versions of the Old Testament, while all the books of the New Testament were written in the Greek language.

As the Christians made use of the Septuagint or Seventy in their preaching to the Jews, soon the Greek version became distasteful to those who still adhered to Judaism and an effort was made to revive the Hebrew original Scriptures with an end to discredit the Christian authority. Great scholarship on both sides grew out of this emulation, and learned works of translation and comparison were the result. However, as this scholarship began to decline with the decline of the Greek language, the versions and transcriptions of the Scriptures aroused the solicitude of the Church, on account of the errors which might and did arise from ignorance and negligence.

About the year 309 A. D., St. Jerome, "a most learned man, deeply skilled in Latin, Greek and Hebrew," undertook to revise the Latin version then used by the Latin speaking Christians of Africa and Europe. He translated the Old Testament from Hebrew manuscripts which he had collected with great care during his stay in the Holy Land. With some minor alterations, this translation of Jerome supplanted all the other Latin versions and, because of the popular style of the work, it became known as the Popular or Vulgate Edition of the Bible. It is used exclusively in the Latin liturgy; and, when the Latin language began to be used in the Councils of the Church

instead of the Greek, the Vulgate was approved as a reliable vehicle of the true meaning of the original Scriptures. Later on, when the Council of Trent, at the time of the Reformation, declared that the Vulgate is authentic, this, and no more, is the import of the decree.

In turn, the language of Europe deteriorated from the Latin of the first missionaries; through the contact of the different nationalities of Europe, new languages developed and again new translation became necessary. As had been the case at the outset of Christianity with regard to the Septuagint, so now, at the birth of these new nationalities, the language of the then official version was made the basis of the new translations, and hence most of the modern versions were made from the Latin Vulgate.

The version of the Bible generally in use among English speaking Catholics is a revision of that originally put forth by the English College at Douai, France. It is commonly, though inaccurately called THE DOUAI BIBLE (pronounce the word Dway). Adverse critics sometimes call it the Rhemish Version. The English College is the name for a society founded by Cardinal Allen in 1568 at the little French town called Douai. Later the society moved to Rheims, where the translation of the New Testament was published in 1582. In 1610, upon their return to Douai, the translators edited their version of the Old Testament. The most noteworthy among them were Dr. William Allen, Dr. Gregory Martin, Dr. Richard Bristow and John Reynolds. They followed too closely the Latin text and in their phraseology were influenced too much by the Latinizing school of the then unsettled English tongue. In some instances, indeed, their version was obscure and unintelligible. This defect, and the change of style in the English in common use, rendered revision necessary; and amended editions were brought out successively by Dr. Nary at Dublin in 1718, Dr. Witham of Douai in 1730, and Dr. Challoner in 1749. Other editions with sundry amendments have been published in Scotland, England and Ireland, such are the editions by Dr. Hay, Cardinal Wiseman, Dr. Tray of Dublin. A scholarly edition was put forth in America by the late Archbishop Kenrick of Baltimore. In all these editions, the clumsy phraseology of the Douai translators has been replaced by the more idiomatic English of the King James Version.

This celebrated Protestant translation, which is not improbably based upon pre-existing Catholic versions, was made by forty-seven Protestant divines by order of King James I. between the years 1607 and 1611. As a work of literature it is one of the finest in the English language. It differs in very many places from both the Septuagint and the Vulgate. These variations are due mainly to the fact that the Old Testament was translated from the Hebrew text as it then stood. This gave rise to the difference in the spelling of proper names, as the translators followed the Massoretic pointing.

ATTITUDE OF THE CATHOLIC CHURCH TOWARD THE READING OF THE BIBLE IN THE VERNACULAR

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The attitude of the Church as to the reading of the Bible in the vernacular may be inferred from her practice and her legislation. It has always been the practice of the Church to provide newly-converted countries with vernacular translations of the Scriptures as soon as such translations could be made by reliable authorities. Of course, all these translations, as we have seen in our previous lesson, are based upon the Latin Vulgate, as the authoritative, official version recognized by the Church for centuries. This, however, does not preclude or prohibit research into the Greek or Hebrew manuscripts or copies such as we now have them. On the contrary, this comparison has always been encouraged by the Church authorities.

As to the legislation of the Church on this subject, we may divide its history into three great periods:

1. During the first thousand years of her existence the Church was not called upon to legislate on the reading of the vernacular Scriptures. The tendency was to encourage the faithful to study, and read, and memorize the Scriptures as a means of spiritual solace and guidance.

2. During the following five hundred years local developments and exigencies called forth special regulations with regard to the uses of the Scriptures in the vernacular versions. In her liturgy the Church has always insisted that no substitute should be tolerated for the venerable languages in which the first apostolic message was told to the faithful, and which she calls the liturgical languages. Every effort to modernize the liturgy was met with a stern reprisal. In 1080, the Duke of Bohemia petitioned the Holy See for permission to conduct the Divine Services in the Slavic tongue; Gregory VII wrote him that he would not allow the publication of the Scriptures in the Slavic tongue for any such purpose. In his letter, the Pontiff informs him "it was to be feared that the use of the vernacular might lead to irreverence and a wrong interpretation of the inspired text." About the year 1199, the Bishop of Metz wrote to Pope Innocent III that there existed in his diocese a frenzy for the reading of the Bible in the vernacular, and asked for direction as to the measures he should adopt in dealing with the question. The Pope replied that, in general, the desire to read the Scriptures is worthy of

commendation, but that any pretense to interpreting them is very dangerous, especially among the simple and unlearned. Local synods of southern Europe about the year 1229 "prohibited the bandying-about of the Scriptures in the vernacular by laymen; and in 1408 the Synod of Oxford, in order to check the shocking interpolations which the Lollards were bringing into their vernacular translations, commanded that the laity be allowed to read only such translations as had the approval of some provincial council.

3. It is only within the last five hundred years that we meet with a general law of the Church regarding the reading of the Bible in the vernacular. In 1564 Pius IV made the reading of either Testament in the vernacular by the laity subject to the approval of each one's confessor.

Subsequent Popes reiterated and explained the rules which should govern confessors and their penitents in the practice of Bible reading. Benedict XIV required that the vernacular version to be read by laymen should be either approved by the Holy See or be provided with notes taken from the writings of the Fathers or of learned and pious authors. Clement X in 1713 condemned the Jansenist claim that "the reading of the Bible is necessary"; and in 1794 Pius VI warns bishops against allowing an indiscriminate use by the laity of the Scriptures in the vernacular versions. Since 1836, the decree of the Sacred Congregation of the Index seems to make the regulation definite "that the Catholic laity may read vernacular versions of the Holy Scriptures provided they are approved by the Holy See or are annotated by Competent Catholic authorities."

In general, it may be said that the Catholic Church has always encouraged the reading of the Bible by the people; and she has forbidden the faithful the use of vernacular versions only when these versions were put forth either in defiance of her authority or to promote error among her children.

THE SUPERNATURAL GIFT

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On page 22 you have read about **MAN AND THE FALL.** That story is the foundation of all our religion; and it is a story that has given rise to many queer and false theories. It is the recital in figurative form of a fundamental fact or truth on which is builded the economy of God's relations with men.

Man is represented as the last and most perfect of all God's visible creatures. He is said to have been made in the image and to the likeness of God. Man is an animal having a body very much like any other animal. He eats and drinks and sleeps and wakes like other animals; he dies and leaves his children as do other animals; like other animals he has five senses,—sight, hearing, smell, taste, touch,—by which he takes notice of the things that surround him. But man has something that other animals have not and can not ever acquire. **HE IS ABLE TO THINK OR REASON.**

Reason is a peculiar power or faculty by which man can retain independently the impressions made upon his senses by external objects, compare them, co-ordinate them, correlate them, and so find out the very substance or nature of the objects which have impressed his senses. This process we call thought; its result is knowledge. The power by which we acquire knowledge is called intellect or mind. And, as this power or activity can not come from the senses, we say that it is caused by a substance independent of the senses and superior and wholly distinct from material substances. It is this principle that we call the soul. People who would confound the soul with the mind are like ignorant persons who speak of the electric light as electricity. It is not electricity but an activity of the electric fluid.

Now, of its very nature, the human soul derives all its knowledge through the animal senses: everything and anything we can reason out or know has its first start in sense impressions. When, therefore, we say that we shall "see God as He is," i. e., know God in Himself, we claim for ourselves something that is above our nature. We claim the power to know directly supersensuous objects. We say that this power is a free gift of God, and we call it the supernatural gift. It was this gift that was granted to our First Parents, Adam and Eve, and which was taken away from them in punishment of their unruliness. This privation we call original sin insofar as we are concerned. The restoration of this gift to our nature was accomplished by Our Lord Jesus Christ, and that was the work which He came into the world to perform. This is His own teaching. In the XVII. chapter of St. John's Gos-

pel He says: "Father, the hour is come, glorify Thy Son that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. **NOW THIS IS ETERNAL LIFE**: That they may know Thee the only true God, and Jesus the Christ Whom Thou hast sent....I have finished the work which Thou gavest Me to do....I have manifested Thy name to the men whom Thou hast given me out of the world. Thine they were, and to Me Thou hast given them, and they have kept Thy word....The words which Thou gavest to Me I have given to them; and they have received them and have known in very deed that I come out from Thee and they have believed that Thou didst send me." Jno. XVII.

Here observe that Our Lord Jesus Christ calls the supernatural gift a life; because it really is the principle of a new life in our soul,—of a really new and superadded activity. Sometimes, too, it is referred to as the life of the soul. Anything that deprives us, makes us unworthy of this gift, is said to cause the death of the soul. That is why your catechism speaks of mortal or deadly sin. Because this gift is a species of sharing in God's own nature, we say that through it "we are made the children of God"; and because as children of His we become dear to God and He becomes dear to us, we call it grace or endearment. For the reason that it was Christ who merited it for us we call it the grace of Christ; and as by means of it Christ has saved our nature we have styled it salvation. However, in Catholic parlance, the word salvation is made to refer to the final consummation of the supernatural gift, which is the vision of God in heaven.

Here on earth, the first effects of the supernatural gift are the three virtues of faith, hope and charity. These we call divine virtues, because they spring from this gift of God. Other effects of it are the many supernatural virtues by which our minds and our wills are fostered and strengthened in right-thinking and right-doing. On pages 199 and 212 you will find some important catechetical questions about these subjects; but now you ought to understand better this question:

What do you mean by grace?

By grace I mean the supernatural gift of God bestowed on us, through the merits of Jesus Christ for our salvation.

THE SEVEN SACRAMENTS

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On page 208 you have a number of questions from your catechism upon the Sacraments. But did you ever stop to think why there should be seven Sacraments?

The two means established by Our Lord to continue His work on earth were **THE CHURCH** and **THE SACRAMENTS**; the one means we may call a social means, and the other an individual means. The teaching of truth to the faithful and their government and guidance are social functions and are put in charge of a society. But, as in the natural order, the life of a society depends essentially upon the individual lives of those composing it, so also in the supernatural order which Christ through His Redemption has established. To bring life and grace and truth to His Kingdom without any danger of interference of hindrance, He must find means to bring grace and life to each individual in it, and do so without any shadow of doubt or possibility of impediment other than the disposition of the individual himself.

And, as the supernatural is based upon, and follows the modes of the natural, we must expect in this dispensation of His grace Christ will follow the process of the natural life:—birth, growth, nutrition, medication, transition or death. So, corresponding to each one of these natural needs, He has established an outward rite, which He has made to consist in the use of some material object accompanied by words indicative of the peculiar stage of the supernatural gift He wishes to confer thereby. To this rite He attached a direct and independent efficacy by which He effects this stage of supernatural life or grace.

Now, the first step in our natural life is to be born. Christ makes the first sacrament a new birth, a regeneration. He explained this to Nicodemus: "Unless he be born again of the Spirit and in the water, he cannot enter the Kingdom of heaven." He commanded His Apostles to baptize all those who accepted their teaching: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

As the life of the body grows the mind develops and assumes a peculiar set disposition or character, which we may call the spirit of our life. This spirit is a natural development of the life we received in birth. And, since we received in Baptism a new life, a share in the divine life, the spirit that is connatural with it can be none other than the Spirit of God Himself. This Spirit is given us in Confirmation.

We sustain our natural life by healthful aliments of body and mind; we restore it, if impaired, by medication and the necessary retrenchments. In the supernatural order this is effected through the Sacraments of the Eucharist and of Penance. Our natural ambition is to live in this world as long and as well as we can, and then leave it, having done all our duties,—paid our debts and provided for those dependent on us. Extreme Unction is given us to accomplish this in the supernatural sphere.

The transmitting of life is a social obligation for the individual. This obligation is met through marriage, which is the nursery of human existence, embracing as it does the possibilities of reproducing life. So to this institution of nature Our Lord and Saviour would add, under due circumstances, the possibility of preparing the supernatural life; and it is in this sense that matrimony is a Sacrament.

Christ confided to His Church the administration of these means of supernatural life. Her ministers, therefore, must be endowed with the power of transmitting grace through the Sacraments. This is effected through Holy Orders.

And so we can see the wisdom of Christ in the economy of the seven Sacraments. The Catholic Church has always maintained that Christ instituted seven, not more and not less, of these means of producing in men "the life which He came on earth to give them, and which He gave them most abundantly."

On page 209 and the following you will find in rebus form most of Psalm XXII. in which we may discover a foreshadowing of the seven Sacraments. See if you can discern the different verses suggestive of the different sacraments.

THE ATTRIBUTES OF CHRIST'S CHURCH

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Which are the attributes of the Church?

The attributes of the Church are three: authority, infallibility, indefectibility.

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On page 174 we read how Our Lord Jesus Christ founded His Church or kingdom; and again on page 295, speaking of "God's Teachers," we find more about Christ's Church. In this lesson we will speak about its attributes.

When you talk over with your father and mother the school or college you would attend, you consider carefully the different advantages which recommend it. It has a magnificent location, splendid buildings and equipment, a corps of learned and prudent and righteous teachers, the costs of tuition and living are such as to preclude undesirable companions, its diplomas give entree to position and success. These circumstances and conditions give character to the institution, give it permanent quality and proper standing; and these we might call the attributes of the institution. In like manner, when we examine into the school or institution which Jesus Christ left on earth to continue His teaching, we inquire what attributes it should possess. And we naturally expect to find in it the same attributes as we find in its Founder.

Now, one of the first things that His hearers observed about Our Lord Jesus Christ was the conviction and authority with which He taught. St. Matthew (7:28, 29) tells us: "The people were in admiration of His doctrine, for He was teaching them as one having authority, and not as the Scribes and Pharisees." Authority is a prominence that arises from knowledge and power. These two things Christ had in their fullness: He was the power and wisdom of God in very substance and deed; and in this capacity He taught, governed and guided His disciples. That He gave to His Church the same authority we see from His words when He sends His Apostles out into the world to teach: "All authority (ἐξουσια) has been given Me in heaven and on earth. Going, therefore, teach ye all nations; teaching them to observe all things whatsoever I have told you. And behold I am with you all days even to the consummation of the world." (Matt. 28:18ff.) A church without authority would be like a school without a teacher, like a home without a father or mother, like an army without a general, like a court without a judge, like a body without a head, like a

train without a conductor. Everywhere order and truth and justice are to be maintained, there authority is a necessity.

Of Himself Our Lord says: "I am the way, the truth and the life," (John 14:6). The same Evangelist says of Christ: "The Word was with God, and the Word was God....And the Word was made flesh and dwelt amongst us, full of grace and truth (John 1:14). And again Christ says of Himself: "He who sent Me is true; and the things I heard of Him these same I speak in the world" (John 8:26). In a word Our Lord claims that He not only has knowledge of the Father, but that he IS the knowledge of the Father, and that He did and could speak nothing but the truth of God. As God He could neither deceive nor be deceived. This attribute we have no English word to express. We have had to fall back on the Latin word infallible. The word means One who can not be instructed wrong nor teach wrong. Of course, any one who believes that Christ was God sees that this attribute arose from His very personality. But did He give the same attribute to His Church? He promised His Apostles the Spirit of Truth. "When, He says, He, the Spirit of Truth is come, He will teach you all truth. (John 16:13.) "The Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and will bring all things to your mind whatever I have said to you." (John 14:26.)

In comparison with the age of the world past and future, Christ lived but a very short time on earth. His work was, as we have seen, to restore or redeem our human nature. This He accomplished in His own individuality; but through His merits the same restoration is to be effected in all human individuals (dependent on each one's personal efforts) down to the very last representative of the human nature. Now, to effect this, Christ's influence must remain till the last. Being God, Christ does remain forever. He never can or will fail with regard to all or any one of the human individuals whose nature He has redeemed. As Paul says: "For the reason that He remaineth forever, He hath an everlasting priesthood."

Here again we have no English word to express this idea of "being always and in each case ready to make good"; and again we have recourse to a Latin word, indefectible. The Church which He has left to represent Him must share this attribute of His. It does. When He sent His Apostles to teach the world, He told them: "Behold I am with you all days even to the consummation of the world."

The Church, therefore, is the visible representative of Christ on earth, and as such enjoys His attributes of authority, infallibility and indefectibility. And when we say that the Catholic Church is infallible, we mean that She teaches boldly, fearlessly and independently the doctrines of Christ, "the same yesterday, today and forever."

THE CHARACTERISTIC MARKS OF CHRIST'S CHURCH

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Has the Church of Christ any marks by which it may be known?

The Church of Christ has four marks by which it may be known: it is ONE, it is HOLY, it is CATHOLIC, and it is APOSTOLIC.

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In our lesson on the "Attributes of Christ's Church," page 287, we saw that Our Lord Jesus Christ established a school or institution to which He confided His own attributes of authority, infallibility and indefectibility that through it He might apply through all time and in all places to all human individuals "the grace of His redemption."

Now, after a lapse of nearly two thousand years, we find many establishments that claim to be **THE CHURCH OF CHRIST**, and the question arises: How can a man who is in earnest find which is **THE CHURCH OF CHRIST** in reality? If Christ "is the wisdom of God," He must have left us some peculiar stamps or marks or characters on the institution He left to propagate His doctrine and His influence. These characteristics we must find in the teaching of Christ Himself. He warns us against "false Christs and false prophets, who will arise and deceive, if possible, even the elect." He tells us to pay no attention to such people. He knew that there has been all through the history of mankind a tendency to mimic and misrepresent the reality for the benefit and aggrandizement of individuals. He was "aware of imitations." He tells us that "He came that men should have life; that life everlasting is to know the **ONE** true God and **THE** Christ Whom He had sent." Paul, His Apostle, warns us that "there is but one God, one Christ, one faith." Our Lord prays for His disciples that "they be **ONE** as the Father and I are **ONE**." He Himself tells us His prayer was always heard. He tells us that "there shall be **ONE PASTOR** and **ONE FLOCK**." He sets one man over His Church and makes him the very foundation stone of it,—the one grip that keeps it together. This whole incident in Christ's life is a most instructive thing to a mind that is instructed. It occurred in in the land of Caesaria,—the land that belonged to Caesar, the representative of civil power. Christ always wanted His power independent of Caesar's power: "He had come into the world to bear witness to the Truth," not to Caesar. He based the prerogative that He bestowed, that of chief, on the faith

of the man who had confessed Him to be THE CHRIST, THE SON OF THE LIVING GOD, Simon, His first Apostle. "What do men say of the Christ?" He asked His Apostles. Several of them gave several answers based on human hearsay; but Simon answered Him and said: "Thou art the Christ, the Son of the living God, Who art come into this world." In recompense for this profession of faith, Our Lord said to Simon: "Thou art blessed, Simon, the son of Jonas: because flesh and blood hath not revealed these things to thee, but My Father Who is in heaven. And I say to thee, Thou art a rock (Peter), and upon this rock I will build My Church; and the gates of hell shall not be valid against it. And I give to thee the keys of the "kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." It would require all the crooked-mindedness of human perversity to twist these words. Peter was made the visible foundation stone of Christ's Church. "Simon, He says to him again, I have prayed for thee that thy faith fail not; and thou, when thou art converted, confirm thy brethren." Not Caesar,—not the King of England, nor the Emperor of Germany, nor the King of Greece, nor the Czar of Russia, nor the President of the United States, nor any man selected by men, but the one Rock of Faith, PETER, is made the one ruler and visible Head of Christ's Kingdom. This is why your catechism asks and answers the question: How is the Church ONE?

The Church is one because all its members agree in the same faith, are all in one communion, and are all under one Head.

But so far so good. Who is the successor to this Peter? A man's successor is the one who assumes his responsibilities and his duties upon his death. Peter was in charge of the community in Rome at the time of his death. The one who took his place as bishop of Rome was his successor. Since that time we have the grandest and most accurate array of succession in the whole history of mankind. We call the bishop of Rome the successor of Peter. We call him Pope or Father, because he is the most venerable of all bishops; we call him the Vicar of Christ, because he succeeds to Peter whom Christ put in His place to govern His Church. The bishop of Rome has been ever since the visible Head of the Church of Christ; the faith taught by the bishop of Rome has ever been considered the faith of Christ's Church, and those who have remained in communion with the bishop of Rome have adhered to Christ's Church. No others can claim to belong to the Church of Christ.

THE CHARACTERISTIC MARKS OF CHRIST'S CHURCH—Continued

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How is the Church Holy?

The Church is Holy because its Founder, Jesus Christ, is HOLINESS ITSELF; because it teaches the doctrine of Jesus Christ, which is holy; because in its members it has exhibited in eminent fashion examples of the holiness which Christ has brought us and taught us.

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Our conception of "being," such as we derive from the Old Testament Scriptures is one of absolute and relative being. An absolute being is an existent nature "cut away from all limitation whatsoever." A relative being is one that exists within certain limitations, and the nearer it gets toward its upward limits the nearer it approaches absolute being. This negative and approximate process of existence forms the fundamental notion of Old Testament holiness. But in the developed language of the New Testament this negative and progressive notion commences to receive a positive concept, that of fullness of being within a set species. So we have the word holiness in English, which means wholeness or wholesomeness of being, thought and action. From the very notion we have formed of Christ, we see that He was holiness itself. His whole mission and teaching had for their object the production of holiness. He brought us a supernatural life to perfect our natural life. The object for which He founded His Church was to teach holiness and promote holiness. So the mission of the Church is a mission of holiness. He gave to His Church certain independent means of producing holiness through His grace. These means we call the Sacraments and of these we shall more fully speak in another lesson. Through these means and through His special graces He has hallowed or made holy a great number of human individuals, whom we call saints. Some gave their lives for Him, and we call them martyrs; some lived their lives as we all should live to be perfect and holy, and these we call confessors; some sacrificed even the rights of nature to attain a higher perfection, and these we call virgins. But ALL of Christ's faithful who believe in Christ and love His coming are holy, and "of these is the kingdom of heaven."

There are and there have been and there will be millions of beings whom we call men, because they represent a peculiar compound of existence which is known as the human nature. Each one of these represents the human nature just as much as all of them together. In redeeming or restoring our nature

Christ did so in His own individuality, and His redemption consists in extending to each individual the means whereby each one may and can represent the restored or redeemed nature. This is the restoration of the whole nature in one and of each one through the nature. To express this idea we have no English word, and we again have recourse to a foreign term, the Greek word catholic or the Latin word universal. And as Christian literature has remodelled the Greek word especially to express this notion, we find the word Catholic in all our modern languages.

How is the Church Catholic or universal?

The Church is Catholic or universal because it subsists in all ages, teaches all nations and maintains all truth.

All through the preaching and miracles of Christ we perceive the great stress which He lays on the fact that "He was sent by the Father." This was the first reason for all His wonderful works, this was the aim of His teaching, this was the object of His prayer: "That the world may know that Thou hast sent Me" (John 17, 16). He makes this fact the foundation of His own authority and of the authority of those whom He appointed to go into the world and minister truth and grace to men. "As Thou hast sent Me into the world," He says to His Father, "I also have sent them into the world" (John 17, 18). Giving them His last commands, He says: "As the Father hath sent Me I also send you."

This sending or mission from God is an essential of all divine religion, for no one can authoritatively teach God's truth and effectively minister His grace unless he be appointed by God directly or by one sent by God with power to transmit the mission. The twelve men chosen by Our Lord Jesus Christ were endowed with this power to transmit their mission, for it was "through their word" (John 17, 20) faith and grace, and the oneness of mind and heart were to be propagated unto all men. These twelve men are called Apostles. This is the Greek word for ambassador, or one sent with power to represent a recognized authority. So, when we say that Christ founded His Church upon His Apostles, we mean that only those who have been duly appointed by the Apostolic authority can represent His Church; and only those who submit to such legitimate authority are members of the true Church of Christ. Hence the question in your catechism: How is the Church Apostolic? The Church is Apostolic because it was founded by Christ on His Apostles, and is governed by their lawful successors, and because it has never ceased, and never will cease, to teach their doctrine.

A sincere examination of the so-called churches claiming to be Christ's will lead us to the One, Holy, Catholic and Apostolic Church governed by the lawful successors of the Apostles under the leadership of the successor of Peter, the Bishop of Rome,—THE HOLY ROMAN CATHOLIC CHURCH.

FAITH AND THE MOTIVES OF CREDIBILITY

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What is faith?

Faith is a divine virtue by which we firmly believe the truths that God has revealed.

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The English word faith in translations of the Bible has been made to stand for several words of somewhat distinct meaning. But the main import of all these words is the scriptural notion of building upon; so that to believe in God is to build upon His word. In our religious services we often say, Amen, at the end of a prayer or instruction. We do this to show that our minds and our hearts are in accord with what we hear expressed. Now, Amen is not an English word. We use it because we have no other word that could adequately take its place. It is a form of the Hebrew word for build or set up. So when we say in the Apostles' Creed: I believe in God; I believe on Jesus Christ, we mean that we build our conviction on God and on Jesus Christ as the reason for accepting as true what He has made known to us.

A truth is something that really is, or a reality. When we find out some reality, we are said to know or learn a truth. The natural power which we have to find out truths is called reason. Our reason of itself can not find out all truths; it needs help to find out even those that lie all around us. This help we call teaching. Any intelligent being can help another intelligent being to find out truths. This teaching consists in pointing us by any sort of sign to finding out a reality. Realities are, as it were, veiled from our minds. When, by any act or word, this veil is removed, the truth is said to be revealed. Revelation, therefore, is the act of a teacher revealing realities or truths; and sometimes the same name is given to the realities thus revealed. Truths that we can find out by our natural powers of knowledge are called natural truths; those we are not able to find out by our own natural faculties and aids are called supernatural truths. But whether natural or supernatural every truth must be rational, i. e., capable of a rational explanation. When anyone's reason is satisfied of the existence and reasonableness of some truth he is said to be convinced or to have formed a conviction.

So you see, there are two things in faith: 1st. Reason and knowledge. 2nd. Trust and confidence. Our reason tells us why we should accept God's revelation and it examines into everything claimed to have been revealed by God. God aids the mind and moves the will to cling fast to the conviction

which we have formed because of this rational trust in Him. That is why we say that faith is a gift of God. And, because the final evidence upon which our conviction rests is found neither within the nature of the reality revealed nor within the reach of our reason, we call faith a divine and supernatural virtue.

And now, to understand this thing still better: Naturally we know truths in two ways, namely, on the evidence of our own senses or on the say of others. For instance, of your own sense evidence you know that this book is made of paper, is bound in cloth or leather, as the case may be. Of your own sense,—if you have enough,—you can see that the book is a Catholic book. But when you say that you know that the author is a Catholic priest, you take your knowledge on hearsay, on some one else's authority. In the first case your knowledge comes from sense evidence, in the second case, from your reason and mental development, and in the third case, from the word of another and your own practical judgment. This last kind of knowledge rests mostly on probable grounds; its object is not evident, but credible. You are moved to accept its truth by the nature of the book in question, by the reputation of the parties concerned and by your own good faith with your fellow men. Such reasons or causes of acceptance we call motives of credibility; and this kind of knowledge we call faith or belief. When our faith or belief rests on natural motives, we say our faith is human or natural; but when the motives arise from some intervention of God, we say our faith is divine. Of course. here we are interested mostly in divine faith.

On page 295, under the title: "GOD'S TEACHERS," we will speak of the two great motives of credibility, viz.: MIRACLES AND PROPHECY.

GOD'S TEACHERS

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Where shall we find the things which we are to believe?

We shall find the things which we are to believe in the Holy Catholic Church through which God speaks to us.

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In our brief on **FAITH** we say that God has made known certain truths to men in a supernatural or extraordinary manner; and this is what we call divine revelation.

Our idea of God is that He is the Cause, the Maker and Keeper of all things. Whatever attributes we find in any and all the things which He made, God Himself possesses in the most unlimited fashion. God is perfection itself. He can do all things. He knows all things. His knowledge and His power and His goodness are one and the same thing with His nature. To His creatures He has given only a limited share in His perfections. Consequently, of their very nature, they are limited in their powers of knowledge. God can, and does, supplement these limitations when and how He pleases; but He always acts upon His creatures in accordance with their natures.

So when we say that God has taught men certain truths which they could not have learned if left to their own powers, we understand that God has made known these truths in a manner conformable to man's ways of being and acting. Men learn gradually; men learn from and through other men; men learn through their senses. Accordingly, God made known His truths at different times and in divers ways. He chose men to whom He revealed these truths and He gave them power to teach what they had been taught by H'm. These men were **GOD'S TEACHERS.** Because their m'nds were first instructed by God they were called Seers or inspired men; and because they were to speak in God's name to their fellow men they were called prophets or God's spokesmen.

To the first man God gave plentiful light of reason and direction. But as Adam's descendants increased in numbers, and deficiency or sin began to deteriorate their natural gifts, the Lord sent His messengers or angels to instruct chosen men and empower them to guide and teach others. Later He selected one nation to be the guardian of His revelation; and we find among this folk a varied series of spokesmen or men of God: Abraham, Isaac and Jacob, the patriarchs; the great leaders Moses, Josue, Samuel; the kings and wise men, David and Solomon; and later on a whole army of

teachers especially prepared both by study and direct commission of God to explain, expand and propagate the divine revelation. These latter men are specifically called prophets, and their special guidance and formation of mind is known as the prophetic spirit.

To convince men that He had commissioned these teachers to speak in His name, God often accompanied His inspiration and commission with the power to do extraordinary things which caused wonder and respect, because only God could give the power to do such things. These extraordinary deeds we call miracles. Occasionally, the prophets were enabled by God to foresee and foretell what was to happen in the future. This special power is called prophecy in its restricted meaning. It is a gift which only God can bestow. Some of these men wrote essays on scrolls which we now call books. According to the extent of their prophecies we call them greater or lesser prophets. The four greater prophets are: Isaias, Jeremias, Ezechiel and Daniel. There are twelve lesser prophets: Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias. The writings of these are quite short.

It is a mistake to think that the gift of prophecy was granted to these men only for the purpose of writing. They were first and foremost teachers, and most of their teaching was done by word of mouth. It was not the amount of their writing, but the importance of the message which they delivered from God that made them great. The main object of their gift was to foretell and announce beforehand to men that God would in the course of time communicate fully to a man His whole knowledge and power. This man they called the Messiah, a word which the Greeks later on expressed in their own language by the term Christ.

In the fullness of time, in order to save mankind most effectively from the deterioration of deficiency and sin, God did unite His own personal knowledge and power to an individual human being, Jesus of Nazareth, who,—because of this personal union with God is called "**THE SON OF GOD,**"—true God and true man. No higher or more intimate communication of God's mind to man could be possible; and Jesus the Christ by His own teaching and by the effusion of the Holy Ghost, the Spirit of God, has taught us all truth and has given us by His communicated power the light and the strength to know it and to live up to it. This is what we call our redemption.

Our Lord Jesus Christ, to continue His work until the end of time, established on earth the Kingdom of God, or His Church. You will find the history of this establishment on page 174. Read it carefully.

*16 pages are here added to account for the full-page color plates and stories that have not been folioed in the complete book. These color plates are found opposite the following pages, namely, 40, 56, 62, 72, 108, 190, 196, 231.

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